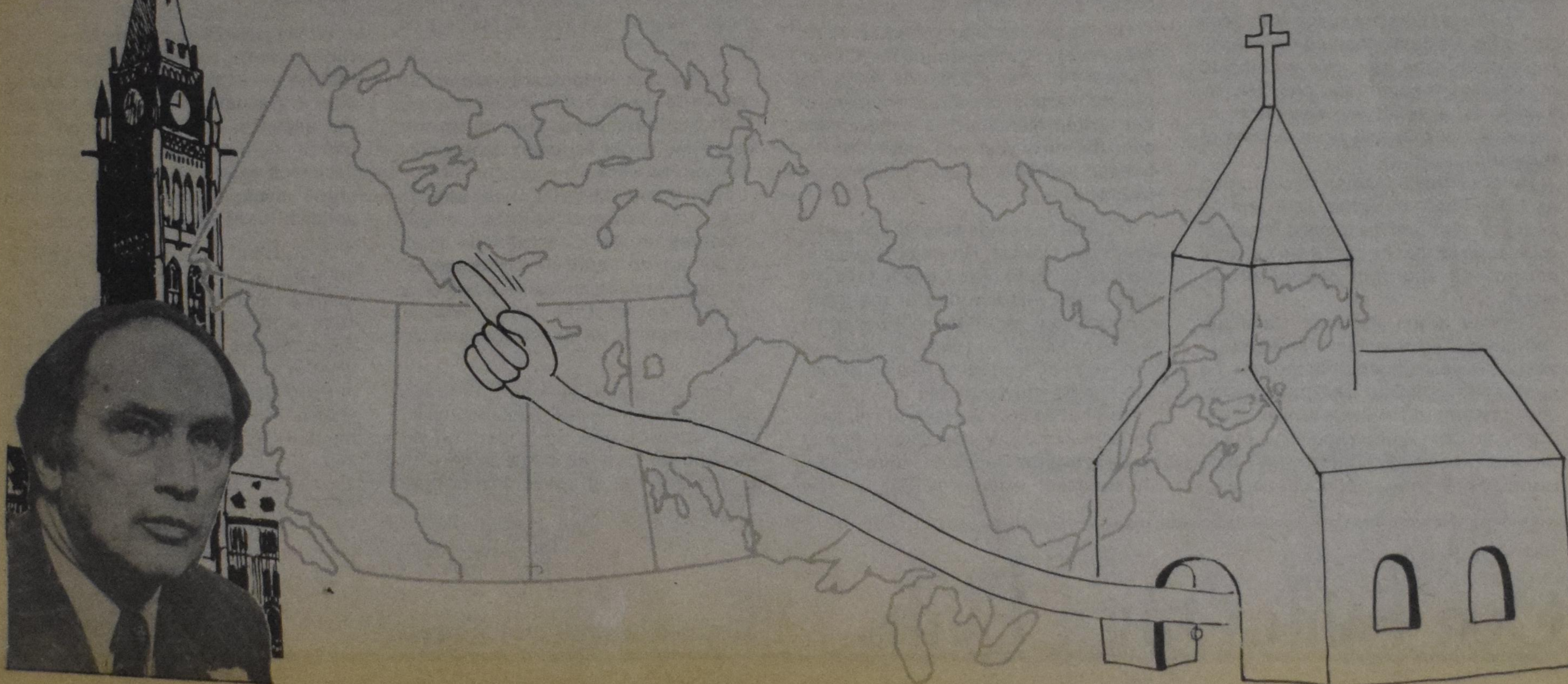


## Church should take strong role in formulating the Constitution



by John de Vries

*Rev. de Vries is minister of the Fruitland (Ont.) Christian Reformed Church.*

The present constitutional debate places Canada in the flux of a formative experience that will affect its people body and soul. The church is to be regarded as a faith community, one of the many communities that constitute our great nation. For the church not to be involved in this unprecedented endeavour would be to do both the Church of Jesus Christ and our nation a disservice.

It may be said that in years past, the Christian Reformed Church (CRC), has for the most part, restricted its activities to its "own house." Two current developments underline the growing importance of making valid contributions outside the church communities.

Our primary CRC *raison d'être* is no longer to receive and assist immigrants. As a second and third generation Canadian Church, it becomes our growing and Biblical responsibility to relate the full-orbed Gospel to the Canadian scene.

Secondly, in the process of our growth and theological development it is becoming clear that our understanding of Scripture and our Reformed heritage do not allow the Word of God to be muffled in isolation from the issues and concerns of our people and nation. Evangelism, in its broadest sense, has implications for the realm of politics, in general, and for the formation of a constitution, in particular.

The message of the Bible calls the Church and all other communities of people to seek first the Kingdom of God and His righteousness (Matthew 6:33). What is the relation between the Kingdom of God and human society? Many alternative answers have been offered by various church communities. Between the two extreme patterns of obedience to the Word (accommodation to the world and isolation from the

world) lie a broad spectrum of opinion.

In its break with both the extremes of the secular gospel and the anabaptist isolation, the Calvinist perspective "seeks to honour an integrally unified, religiously whole view of life, free of sacred/secular dichotomies." All of sinful creation is now under the redeeming work of Christ. "Personal salvation is a call to become communally involved in the reformation of the very structures of society."

The evolving constitution shall provide Canada with a structure that shall help shape the life of its people and provide the structures within which the Christian community will be able to a greater or lesser degree, obediently serve its Lord Jesus Christ.

At this opportune moment, ours is the mandate and opportunity to ask how the Word of God can be brought to shine on these formative discussions. Christ's ministry brought Him into direct contact with the poor and publicans — the latter not being known for their high ethical standards! How shall our church relate to the political leaders responsible for shaping a new constitution? What does the voice of Scripture, and Micah's call "to do justice, to love kindness, and to walk humbly with our God" (Micah 6:8), say to the church which is the custodian and the proclaimer of God's word today?

The church must speak confessionally. The church must remain true to the full gospel and not try to take shortcuts and thereby shortchange or truncate the Gospel (see the Black and Liberation Theologies).

Other institutions' tasks are shaped politically (political party), educationally (school), economically (business), and journalistically (media). The church's task must be shaped confessionally. The norms and principles articulated by the church must be drawn from the Bible. The politician or political expert must be inspired and directed by this Word of God to demonstrate the practical implications of these root questions and Biblical norms.

The Word of God must shine on the concrete issues and structures that shall go into the formation of a constitution. That is to say, the Biblical norms of justice, freedom, peace, stewardship, respect for people, mercy, and authority, shall provide the backdrop of the content of a constitution. This work is not done in a vacuum.

Confessional statements and norms have very direct implications in other realms. When in 1934 the Confessing Church of Germany 'confessed Jesus Christ as Lord' (Barmen Declaration) it made a confessional statement that Hitler and his fellow Nazis, despite his disagreement with it, understood well. In like manner the Word of God and the Confession of the Christian Church must be brought to bear on the issues and discussions forming a new constitution for Canada.

For example, a statement on the Biblical doctrine of creation will provide root perspectives and norms to guide the constitutional experts when focussing on matters related to natural resources. Likewise, the Biblical norms of justice and respect for man made in God's image will provide principles to protect the rights of our diverse cultural communities, the minorities, and the poor.

Biblically rooted norms will protect Canada from allowing the state to favour one religion and make it the custodian of the state. A constitution that grows out of a process that has included these Biblical principles will foster respect for people and cultivate an atmosphere in which the people will be free to grow, develop, and respond to their Lord of Creation as they choose.

While the church is called to be confessionally involved, the members of the church must be involved as Christians with their respective expertise and interest in the constitutional matters.

The church needs to be working in consultation with other Christian churches. Although the constitution will never be a formal theological docu-

ment, it has the potential to be a document that is built on Biblical norms and underpinnings. When submissions are made to our leaders, they will be more persuasive when they represent our broader part of the population.

Furthermore, statements drawn up in conjunction with other churches or ecumenical groupings will enable the churches to draw from a wider base of knowledge, insight, and theological expertise. Especially in the Reformed constituency there is a growing desire to address the problems of our peoples and nations from a structural dimension rather than merely a piecemeal ministry done individually. As the broad guidelines for the future Canada are formulated in its constitution, the time is now for the voice of the Lord to be brought to bear on the concrete issues and structures that will shape Canada in years to come.

The Church is the letter of Christ to be read by the world. Only when the Church makes contact with the world and shares in the struggle to claim the world for Christ on every front will the Church begin to rise above the elementary legalism Paul rebukes (Col. 2:21-23).

The dangers of Canada becoming a monolithic and modern, twentieth century, secular Babel must be realized at this time. The voice of the Lord must be heard as the norm principles of the Kingdom of Christ are clearly expressed to the members of the church. The members shall then see their responsibility and the timely opportunity to use their expertise to make clear the implications of the confessional root questions on the formation of the constitutional document.

The nation yearns for peace, security, and justice for all. Will the church of Jesus Christ respond to this yearning and work to make its contribution in the development of the constitutional framework that will structurally allow for full-orbed obedience to the call of Jesus Christ?



# Viewpoint

## Canada may take the lead to help the world's poor

It is hard to visualize a nation such as ours as a big brother to Third World countries. Our pre-occupation with self in recent years has resulted in little concern with the poor of the world, aside from the 50,000 Vietnamese refugees who were allowed into our country.

Yet, Prime Minister Trudeau has been doing a great deal of behind-the-scenes work during the past few months to improve north-south relations. "North-south" is a relatively new term to describe the rich and poor nations of the world.

He sees the Canadian Constitution as his primary objective now and he hopes that it will be pieced together quite soon so that he can begin his work among rich and poor nations of the world.

Trudeau plans to leave Canadian politics during this term, probably in about two years, but before he does, he wants to leave his mark as Canada's foremost statesman. He wants to have a new Canadian Constitution and he wants to become known internationally as a leader to bring rich and poor nations to-

gether.

Trudeau seems pressed for time . . . and indeed he is. He does not want to wait for a year or two before the Constitution gets approval. He has therefore forced the issue and is using his power to try to impose the Constitution upon the people.

He has his own time schedule. There are rumours floating around the halls on Capitol Hill that Trudeau is eying the prestigious post of secretary-general of the United Nations. His performance over the next year will determine for himself just how plausible such a bid would be.

Trudeau has made attempts at north-south talks before. He was prepared in the mid-1970s to have Canada take the lead in the restructuring of the world economy but indifference from other Western countries and a lack of commitment from the foreign policy bureaucracy frustrated him.

Now he has his key players in place in the bureaucracy. Michel Dupuy, former president of the Canadian International Development Agency (CIDA) is now

ambassador to the United Nations. Marcel Masse, who earned the respect of all as Clerk of the Privy Council in the Clark government, replaced Mr. Dupuy as head of CIDA and is being given an increased foreign aid budget. L.A.H. Smith, an under-secretary in the External Affairs department, has been made available to spend all his time on north-south matters.

Trudeau appointed a special committee of the House of Commons to study north-south relations. That committee is rushing to get its report done within the next few weeks.

The Prime Minister has already begun his series of visits to various countries of the "north." His most recent trip to Saudi Arabia is almost certain to include a plea for a financial commitment from the Saudis towards development of the poor nations of the world.

Trudeau plans to visit numerous nations during the next nine months so that, when Canada hosts the Summit meeting next July, he will be armed with a briefcase full of commitments from

the major countries of the world.

Whatever his motives, the eyes of all 23 million Canadians will be upon him from now until his retirement . . . as he puts the new Constitution together (and he will) and as he makes his mark as ambassador for the poor of the world (and he will).

Whatever ill thoughts we have had of the man during the past decade I'm sure that he will emerge as a hailed statesman in Canadian history. He has had the uncanny ability to view his own moves in light of future political decisions within Canada, much as a chess champion makes his move in anticipation of the final check mate.

If Trudeau is as committed to global equality as he seems, then we Canadians should be strongly supportive of such a move and Christian political action groups such as CJL should see what it can do to provide Christian direction to such groups as the special House committee on north-south relations or to the Prime Minister himself.

Keith Knight

## OUR FAITH, OTHER FAITHS

**H**ave prosperity and success become norms for spirituality? You would think so, judging by some of the popular Christian literature on the market. Some modern day evangelicals preach a trouble-free walk with Jesus Christ, a life without battle, and material blessings if we only believe.

The late revivalist, A.A. Allen, wrote in his booklet, "Power To Get Wealth. How You Can Have It!" that one of the greatest promises in the Word of God unclaimed today is Deuteronomy 8:18: "It is He that giveth thee power to get wealth." And Allen proclaimed that you can choose the curse of poverty or the blessing of prosperity. He said: "Christ came to do away with the works of the devil, and one of the works of the devil is POVERTY!"

God promises the miracle of prosperity, but to get it, you must promise God something. The promise? A pledge of \$100 for Allen's campaign ministry. How do you get wealth? "It is one hundred percent spiritual to send a blest handkerchief to drive out the demons of poverty from your life," Allen said. "Just as soon as I receive your letter with your gift of one hundred dollars, or pledge for one hundred dollars, or more . . . I will send you a new handkerchief over which I have prayed for your prosperity."

A recently published book by Gloria Copeland, *God's Will Is Prosperity*, makes the same claims as Allen. She writes that through studying God's Word you can become established and confident that it is indeed the will of God for you to prosper. It is not God's will for you to suffer want in the material world. God's covenant causes material prosperity. She says: "We have been living far below our covenant rights as heirs of the promise. I am an heir — an heir to the blessing of Abraham! The world thinks that to become an heir to the Rockefeller fortune would be sensational. Let me tell you, Rockefeller could not begin to buy Abraham!"

How do we acquire wealth? We must decide that we want it. "If you make up

your mind — make a quality decision — that you are not willing to live in lack, but that you are willing to live in divine prosperity and abundance, Satan cannot stop the flow of God's financial blessings." Gloria Copeland testifies that her success formula has never failed to produce. She claims that she and her husband received, "healing, airplanes, houses, office buildings, equipment, clothes, food, cars, boats, wisdom, guidance, help with our children, and national radio coverage — to name a few."

Is this the message that we need to hear in our age of suffering and violence? I don't believe so. It is part of a long standing American tradition that seeks, by one means or another, to locate the Kingdom of heaven on earth. Ernest B. Koenker's book, *Secular Salvation*, quotes on the first page, a passage from Alex de Tocqueville's *Democracy in America* (1840):

"The Americans not only follow their religion from interest, but they often place in this world, the interest which makes them follow it. In the Middle Ages the clergy spoke of nothing but a future state; they hardly cared to prove that a sincere Christian may be a happy man here below. But the American preachers are constantly referring to the earth; and it is only with great difficulty that they can divert their attention from it. To touch their congregations, they always show them how favourable religious opinions are to freedom and public tranquility; and it is often difficult to ascertain from their discourses whether the principal object of religion is to procure eternal felicity in the other world or prosperity in this."

Don't misunderstand me. I don't say that God cannot bring material prosperity. But I do believe that saving faith is no simple matter. The Biblical picture is different from the current "God's Will is Prosperity" teaching. There is both a cross and a crown. Instead of describing an easy road, the Bible says that "We must through much tribulation, enter into the Kingdom of God" (Acts 14:22).

### God's Kingdom and "success"

by Rev. Johan D. Tangelder

After the young ruler had departed from Christ, filled with sorrow as he couldn't surrender what he loved most, the Lord turned to His disciples and said: "Children, how hard it is to enter the Kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God" (Mark 10:24-25).

Has the church militant undergone a change of attitude? Is the desire to live in the secular city of man now greater than the pilgrimage to the new Jerusalem? There is no victory without conflict and no success without the expectation of failure. So often God's people have risked their all for the sake of the Gospel. The apostles Peter and John were arrested; Stephen was stoned, followed by a severe persecution of the church; Herod killed James; Paul was shipwrecked and imprisoned.

The life of one of the great saints of the early church was not a success story in the sight of man. Athanasius had won a battle against the heretic Arius and his followers at the Council of Nicea in 325 A.D. But the war was not

won at the moment the Nicene Creed had been drawn up. In later years, Athanasius was five times in exile, banished for a total of 17 years. His life was in constant danger. Eventually Arianism was defeated, but at great cost to Athanasius.

One of the finest missionaries of the modern missionary movement was Samuel Zwemer, but in the eyes of many his life was a total failure. A Muslim in Arabia, once said to Samuel Zwemer: "You have worked among us for years, you have seen no converts, you will see no converts; why do you stay?" To which Zwemer replied: "I am here because my Commander-in-Chief sent me here and I have to stay until His command is rescinded."

Let us not try to be Christians on our own terms, but on God's. We shall overcome and be victorious. But we may not equate victory with "the good life" of prosperity and success. Jesus said: "Do not work for food that spoils, but for food that endures eternal life, which the Son of Man will give you. On Him, God the Father, has placed His seal of approval" (John 6:27).

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### Subscriptions

\$17.50 for one year and \$32.00 for two years. Overseas by Airmail \$55.00. Surface mail \$25.00.

Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON

### Advertising

Display advertising deadline is Thursday 10 a.m. of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 8th and 29th of August and the last issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: Send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092

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# LETTERS

## History of evangelism dates back to Fall

Dear Sir:  
The Webster's dictionary describes the word "evangel" as: good news, gospel, and the word "gospel" as: good spell, good news and the teachings of Jesus and the Apostles, etc. And though this is in essence true, it is more than that. It concerns also the teachings of the old testament, containing, besides the fall of mankind and many warnings that if we do not entirely and in full, do God's Holy will, we are condemned to an eternal, horrible woe, described as hell, a word even evaded now by many churches, Christian tracts, sects, etc.

So far as our Christian Reformed Church is concerned, there is an awful misleading thought expressed, that a church has to be strong before it should start to evangelize, though the Bible, practice and experience teach us the other way around! A church which evangelizes becomes strong.

Let us now first see who started evangelization. Well, that was God Himself. When Adam and Eve fell for Satan, as far as I can see, to the amazement of angels, fallen as well as staying holy, the first ones hating this, the last ones in awe enjoying this, the Almighty God, terribly humiliated, made a covenant with Adam and Eve against Satan. (Gen. 3:15). Then God, though after all this, still speaking more directly to some of His people: Moses, Abraham,

Samuel etc., charged the Hebrews, later Israel as a whole and each believer, e.g., Naomi, to make His Name known, as every heathen who accepted the God of Israel, repented his sin, and followed God's law, could become what we nowadays call a Christian, expecting the long awaited Messiah. See: Deut. 16: 11, 14 (God never does anything for show), Exodus 20:21, Deut. 23:7, 8, Deut. 20:10-13, Joshua 6:17, Jos. 9 etc., etc. However, the centre of the message was generally bound to the chosen people of God, the Israelites, and one had to integrate and keep the laws given to them, even though there are some exemptions mentioned, e.g., Naaman (2 Kings 5: 15b, 17b, 19).

Then Jesus Christ was born, whom I dare call the Personification of the Gospel. He was the Messiah they were waiting for, though most people at that time did not realize that. After He had already been teaching in the temple as a boy, He really started to bring the gospel when He was some thirty years of age. He sent out His 12 disciples, and thus God, in His Son Jesus, started Himself, to bring the gospel, though in a new form. As a consequence of the teachings, healings, wonders, etc., people started to bring the glad tidings. Now the gospel started to work in reverse. Not the world to go to Israel, but Israel to go to the

world!

Then Jesus was crucified, buried, and went to the horrible hell, but arose from the dead to be the Conqueror. Now the gospel started to flourish as never before. The Holy Spirit, the only person in the Triune God, who reveals to us, our sins and brings us for salvation, to Jesus, who brings us to the Father — though all 3 are deeply involved — was poured out with great power and glory, and congregation after congregation, through preaching, arose, even though there were often no church buildings. Alas, it did not take the Satan long to divide the church universal and nearly every church made its own doctrines, rules, dogmas, etc. and formed their holy temple, though God only after the destruction of the temple He had given to the Israelites, because of their sins and to distract the true believers from a house built from earthly materials, sees in believers, holy temples (I Cor. 3:16).

However, Jesus Christ, who had promised to prepare many rooms in His Father's house (John 14:2), will be given all power in heaven and on earth, leave one room empty. Thus the Spirit started to work through all kinds of people to evangelize, separately or as a member of a gathering of Christians (generally called church), which shows that the evangelization is the founda-

tion of the church, humanly speaking of course, since Christ is still, and always will be, the only spiritual foundation of the church universal.

Should we not be very glad, and thank the Lord wholeheartedly for all the different churches and persons who all still teach that the Bible is the only true book of our Triune God, and Jesus Christ the only way to salvation, through His crucifixion, and the work of the Holy Spirit, though we may not all as much be aware of it?

Personally, as a member of the Christian Reformed Church, I am glad that Christian Reformed Churches, Presbyterians, United Churches, Salvation Army, R.C.'s, Pentecostals, Gospel Churches, etc., and many other people still openly confess their belief

in Jesus Christ, and it will be shown on judgment day, they will be forever blessed for the work they did for the Kingdom of heaven, though that work is all built upon the grace of their Saviour, and on Him alone. Our works will never bring us in heaven, I know, but it gathers treasures in heaven.

May this in some way clarify some misunderstanding and have the blessing of our Creator on which it all depends. I will end with the words of Rev. 22: 20, 21: "He who testifies to these things says, 'Yes, I am coming soon.' Amen, Come, Lord Jesus. The grace of the Lord Jesus be with God's people." Amen.

Fred Knetsch,  
Trinity Tower,  
Brampton, ON

## We should sing more hymns

Dear Sir:  
Col 3:16: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Eph. 5:19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

For Old Testament Israel to exclusively sing the songs of Moses and the 150 Psalms is quite understandable. The Messiah had not yet come to this planet, and the Comforter had not been poured out yet in full measure. The New Testament Israel of God, of which we

are a part, has the added privilege of singing hymns of the Christ and spiritual songs of the Holy Spirit. In our various Reformed churches we tend to sing overwhelmingly from the psalms category. Although we have 310 songs in our Psalter Hymnal derived from David's 150 Psalm, we have 183 hymns, also of Christ and the Spirit, which we should use much more frequently. If we could sing a balance of all 3 types of songs, not only would our belief in the trinity be reflected in such a change, but we would have the approval of the inspired Apostle Paul.

Peter Tensen,  
St. Ann's, ON

## Editorials too simplistic

Dear Sir:  
Many times the *Calvinist Contact* carries fine articles which are newsworthy as well as articles which are scholarly. I must commend you for that. But this, frankly, is not what has led me to write to you.

I have often been perturbed by your editorials but have refrained from writing for many reasons, not the least of which is that I am a poor writer myself. Nevertheless, I feel I can read. Your editorial, "Just how

reformed are we?" which appeared in the October 17 issue, finally prompted me to write to you. I feel that your editorials are in general, oversimplistic and therefore a distortion of the issues you feel called upon to make comment. Perhaps this is due to the limits you place upon the length of the editorials, but I am afraid that the type of writing in the above mentioned editorial does insidious damage to our "Reformed heritage" rather than help us to reform our "Re-

formed heritage."

Peter Van Ooyen,  
Burnaby, B.C.

## We are all pietists

Dear Sir:  
You started so good in your viewpoint of *Calvinist Contact* (Oct. 17).

The Christian has total and absolute freedom to attempt to claim every area of life in the name of Christ to the glory of God the creator. That's right.

Also is right that there are two streams in the Christian Reformed Church. But I would name them different. They are all Calvinist, only the one is more pietistic than the other.

Now, when we are Calvinists, then we should (pietistic or not) lift up the name of our Lord in every area

of life: politics, government, social, labour, so that justice may be there. Right or not?

C.K. Vander Veen  
Tottenham, ON

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# Church Page

## Indian mission in Thunder Bay?

A combined consistory meeting was held between Bethlehem and our consistory in the Bethlehem Chr. Ref. Church last Monday evening.

Miss Mary Liljestrom was present for a short while to explain her report in regard to mission among the Natives of Canada.

The Council of Chr. Ref. Churches in Canada decided at her meeting in November 1979 to open a third mission among natives of Canada: Thunder Bay was named as one possible location. A study was made by Miss Liljestrom and this report was given to both consistories for study with recommendations.

In the combined meeting it was decided to recommend to the Council of Chr. Ref. Churches in Canada to open such a mission among natives. There are such missions in Winnipeg under the guidance of Rev. H. DeBruyn and in Regina under the leadership of Rev. Kuperus. The financial involvements are met by means of a quota adopted by the Council of Chr. Ref. Churches in Canada and met by each church.

First Chr. Ref. Church,  
Thunder Bay, ON

## Grimsby's 1981 evangelism program

As we enter into the new season, we do so with hope and anticipation. Yes, the Committee is looking forward to a busy season. We'll try to outline some of the work and involvement of the congregation.

**Kilean Lodge:** Every Sunday afternoon at 2:30, except for the first Sunday of the month, we ask five families to come with us to the lodge to assist us for one hour by singing hymns and some of the familiar songs that the folks like to hear. Sometimes we are able to read

and pray with them. We are thankful for the cooperation we've experienced in the past season. Sometimes we were a bit disappointed with the turnout, but most of the time you were there when your turn came up. We hope and pray that this may continue in the new season. It is very much appreciated.

**Sunflowers:** For several years now, every Tuesday afternoon at 4:00 you will find this busy group under the capable leadership of Mrs. Irene Van Hoffen and her staff of teachers and helpers, engaged in teaching the girls from the surrounding area Bible stories and craft work. There too, we pray that the Lord will greatly bless this work so that all the girls involved will learn about the Bible and come to know the Lord Jesus as their Lord and Saviour. You are always welcome to drop in and just watch them at work.

**Harbour Rescue Mission:** Once a month our church is in charge of the Saturday eve devotional service at the Mission. Usually we have a good-sized group of young people with us. Two weeks ago, 25 of us went down. We usually have a one hour service. Afterwards we come together in the next room for refreshments and we are able to talk to the men here on a personal basis. We hope that the next time more of you older members will come along and assist us especially in the musical department.

For more information call one of the members of the committee.

**Coffee Break:** This group will start again this week. We hope and pray that many of you ladies will come out this season along with a friend or neighbour and so together study God's Word. For more information please contact Mrs. Van Weelden or Mrs. Mein.

**C.E.T. (Community Outreach):** During the coming months on Wednesday evenings several teams will go out into the neighbourhood, knocking on doors, visiting our neighbours, not just for a social visit, but to confront them with the Gospel, God's plan of salvation for mankind. We ask you to remember these teams in your prayers as they go out from week to week, but also for the people they visit, that the Holy Spirit will work in the hearts of these people that they too may come to know Jesus as their Lord and Saviour. If you are interested in this kind of work and outreach, please call Rev. J. Van Weelden or Peter Rustenburg.

**Back to God Hour:** Of late the committee in cooperation with our local representation of the Back to God Hour, Mrs. Rita Brons, have been able to place several tract racks filled with copies of *Today* and several sermonettes in various waiting rooms and motel lobbies in this area. We hope that this outreach will continue to grow as it has already, so that we will call on some of you to assist us in the future to look after and replace the tracts.

## PRESS PARADE

Pray for this outreach and also that follow-up work may come out of it.

Last, but not least, as we will from time to time continue to ask you to assist us or participate in the various outreach programs, we hope and pray that several of you will feel the call to join the committee as some of the present ones are in their last year of the term (3 years). We also recognize that many of you have done and are doing much in the way of spreading the good news, whether it is done in your own neighbourhood to friends or neighbours, or through service work in the community. For this we are very grateful and thankful.

There are many ways and means to demonstrate our Christian love and concern. All the voluntary work and services in our community have quite a few of you actively involved: in the work of Mission Circle, Turning Point, and Life-line. Yes, let's continue to do this in the name of the risen Saviour, our Lord Jesus Christ. It is only in his name and to the glory of God, the Father, that we are able to do all this. Yes, let's all work and pray for a very busy season.

In his service,  
Your Evangelism Committee,  
Mountainview Chr. Ref. Church,  
Grimsby, ON

## Burlington opts for households

At the last consistory meeting, the consistory adopted the household of faith concept. Let me explain what it is.

In the church of Jesus Christ, people are called upon to care for each other and to bear each other's burdens. Unless this is done in a somewhat organized manner many of the needs in a large church such as ours can be overlooked and neglected.

The office-bearers are called by the Lord "to equip the saints for the work of ministry" (Eph. 4). It was felt that the best way to do that was by setting

up households of faith. These households are formed according to districts and would meet about three times a year with the district elder as leader. These meetings would last for about an hour and are for fellowship and action.

The format of the meetings would be something as follows: get acquainted; opening with prayer and Bible reading (short meditation); roll call as to who are there from the district; discussion on what we can do for those that are present as well as for those that are absent (not to talk about each other but to see if we can help each other); assignment of things to do, for example, for a family where a mother is in the hospital, for a person that has no friends or for those who are no longer worshipping; prayer with and for each other; and time for a cup of coffee and fellowship if you would like to stay.

The household of faith idea would enable the district elder to care for his district better and to become more acquainted with his people as well. It would also allow members of the congregation to care for each other. When new members join our church they would become part of such a household.

We pray for the Lord's blessing upon this venture so that it will build up our church and glorify the name of our faithful, caring and loving God.

Chr. Ref. Church,  
Burlington, ON

## Appreciation for Dobson films

Last Thursday evening, we saw the last film in the Dobson series. All who attended the series will agree that these films have been very helpful and stimulating. In many cases they were eye openers, and compelled us to reconsider our attitudes towards our children and our spouses. Books and tapes were sold for a total of around a thousand dollars and will keep alive what we heard and saw on the films.

Our Adult Fellowship and Young Couples Club deserve our warm appreciation for taking the initiative to show these films. Many of their

members (I shall not begin to give examples) have, in some way or another, given time and talent to let it all go smoothly. Thank you so much!

It was an extra joy to be together with Christians from different backgrounds and to discover that there are many in this city who desire a Christian style in their marriage and their family. The Covenant Church proved to be an excellent building for evenings like these. We should make more use of its possibilities in the future. Our hope is that many marriages and homes will for a long time, feel the positive influence the words of Dr. Dobson can have on our lives.

Covenant Chr. Ref. Church,  
St. Catharines, ON

## Telecare training in Toronto

We would very much like to train people who are concerned, for telephone counseling.

Applicants must be 20 years or older. You do not need a university degree or even a high school diploma! All you need is a listening ear, a caring heart, and a sense of commitment. Most people today can live their secular lives in virtual isolation. In Acts 28, we read about a man travelling alone, not understanding what he was reading. Philip asked him if he understood it. He replied: "How can I, when there is no one to instruct me." God said in the beginning that it was not good for man to be alone. This is still true today. Let us alleviate the loneliness of our fellowman who suffers in this world. You are wanted and needed on the telephone.

Rehoboth Chr. Ref. Church,  
Toronto, ON

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### Christian Reformed

#### Called

—to Ancaster, ON, Rev. John Postuma of Welland, ON.

#### Declined

—to Renfrew, ON, Candidate Robert Tigchelaar.

#### Accepted

—to Leota, MN, Candidate Robert Tigchelaar.

#### Alberta South

Classis Alberta South, in session October 20, examined Candidate Wayne Brouwer and with the concurring advice of the synodical deputies from the classes Alberta North, British Columbia and Minnesota North, admitted him to the ministry of the Word and Sacraments in the CRC. Candidate Brouwer was ordained on October 30 in his calling church of Iron Springs, AB. May the King

## Church News

of the Church, our Lord Jesus Christ, bless and use Rev. Brouwer richly as he begins his work there.

Stan Drenth,  
stated clerk

### Classis Chatham

Classis Chatham will meet in regular session on Tuesday, January 27 in the Woodstock (Covenant) CRC. All material for the agenda should be in the hands of the stated clerk by December 15.

William Veenstra,  
stated clerk

### Appoint chaplain

Classis Hamilton, in session

September 24, appointed as stated supply for one year, Mr. Aren Geisterfer, to be campus chaplain at McMaster University, Hamilton. As classis we are happy Mr. Geisterfer accepted the appointment. He began his work on November 1. We wish him, his wife and family our Lord's richest blessings in this ministry.

J.W. Jongsma,  
stated clerk

### Canadian Reformed

#### Declined

—to Barrhead, AB, Rev. M. Vanderwel of Abbotsford, BC.

#### Eligible for call

Rev. A.H. Dekker of Launceston, Tasmania, Aust., has been declared eligible for call by his church council.



# Full house hears Nederhood at CCEF banquet

by Harry A. de Vries  
C.C. staff

The Canadian Christian Education Foundation has been raising funds for Christian textbooks for Canadian school for five years now and it recently celebrated that fact in a fifth anniversary banquet in the Hamilton (Ont.) District Christian High School. In keeping with the purpose of the organization it was a fund-raising event, netting in the neighbourhood of \$6,500 after advertising expenses and catering costs were paid.

The event, named a Reformation Banquet with a view to the time of year, drew people from across Canada and the U.S.A. Of course the CCEF directors in attendance represented various parts of Canada — Art Miedema from Kentville, N.S. to Ted Vander Hoek from Langley, B.C. — but many others also travelled great distances to attend. It was not just a local affair. Advertising in both C.C. and *The Banner* helped to attract a crowd of 420 at a \$30 a plate fee.

## CCEF business

A CCEF board of directors meeting and a combined meeting with the Christian Schools International (CSI) preceded the evening banquet. CCEF raises funds for the CSI which in turn allocates funds for book projects by the CSI or the Curriculum Development Centre (CDC), although most of the funding is for CSI books.

The 1980 CCEF contribution to CSI is \$36,000 at the minimum. The profits of the banquet are part of that. Some \$46,000 has been committed to CSI for the 1981 calendar year, but even that is not enough to cover the expenses incurred in the writing of Canadian Christian texts. CSI will continue to help Canadian projects financially for some time as it has in the past. CCEF has raised \$1,100,000 in the past five years for Christian textbooks. CSI textbooks do not serve a need primarily in Canada, but also in the U.S.A. Published material is shared wherever possible.

The CSI as the U.S.A. parent organization still plays a significant role in the CCEF. The two organizations work in close cooperation, so close in fact, that the secretary treasurer of the CSI is also the secretary of the CCEF and the legal council of the former is also the advisor to the latter. These two board members are the only American members of the CCEF board; the rest, including President Sidney Harkema of Brampton, are Canadians.

New projects which the CCEF is currently funding include a Library Materials Guide, Standardized Tests in Bible (grades 5-9), Native North Americans, material for the language arts, Reading God's Word Series (science), Human



HDCH President, Klaas Terpstra, left and Hank Van Giessen, Chatham board member.

Sexuality (health education), Building a Physical Education Curriculum, and Hymn-of-the-Month — set 5. One of the popular results of CCEF funding, Man in Society, has been used in many Christian schools for the past two years.

Since the CCEF is a self-perpetuating organization, it is quite unlike an association which has an open membership. Directors can only be appointed by the present board. By 1981 the Foundation plans to have 51 directors representing all parts of Canada. The directors are contributors directly responsible for the raising of the annual goal, \$46,000 next year, but they are also fund-raisers on a local level. New directors appointed this year were: Ted de Boer (Woodbridge), John de Jong (Burlington), Gerrit Luimes (Williamsburg), Allan Streutker (Thunder Bay), and Gerben Vander Veen (Calgary).

## The banquet

The event was a fifth anniversary celebration, the common matter of concern was Christian education and the time of year was the Reformation season. Tying the three themes into one was admirably accomplished in the program. The banquet brought 420 together communally, the Calvin College String Players and soloists Carl Kaiser and Eric Hobbs added a festive note, to the evening and to the singing, and Dr. Joel Nederhood, the speaker, presented an address on "Reformation in Education."

## The address

President Sidney Harkema set the tone for the evening by reading from Proverbs 8 about the value of wisdom. Dr. Nederhood related the wisdom of man to the wisdom of God. Secular man, he said, believes in knowledge apart from God when that is not really possible. Martin Luther point-

ed man back to the source of knowledge. Like him, we who are representatives of Christian education are a lonely voice in the wilderness. And we need to reform Christian education continually to the Word, responding with it continually and vitally to the deformation of secular education.

Dr. Nederhood pointed to the complexity of Christian education as part of the battle against principalities and powers which are often unseen. The battle actually is enormous and immense. But he also mentioned the glorious aspect of the task, because Christians can see the kingdom of God being realized in Christian education.

"A Christian school," he said, "is a sign of the resurrection of Jesus Christ. It shows that the rainbow is not the last sign God gave to the world." And, in addition, he mentioned that the matter of Christian education was a matter of enormous practicality. A life of faith has to do with works, with everyday living. The problem of sexuality in most schools, he indicated, was a sign that secular education did not know what to do with the basics of humanity apart from God.

"A Christian school," he said, "is a place where children can be better Christians, better than you and I are." Although

the meaning of the quote is not quite clear, the effect of the address was an affirmation of the cause of Christian education.

The event was an emotional affair as evidenced in the singing of "A Mighty Fortress" and "The Church's One Foundation." But it also indicated that the celebration had to do with a matter of the heart. Someone commented that the celebration had the air of triumphalism, an air of "now we've

made it." It was not a remark made in a harsh, critical sense, but with the caution that an endeavour for the kingdom must be treated soberly and with caution.

The close ties with the Christian Reformed Church and Calvin College was clear in the evening's entertainment. Both soloists Kaiser and Hobbs, and the string group were from Calvin College. The speaker is the radio minister of the Christian Reformed Church, Back to God Hour. The only Canadian present in musical performance was violinist Helena Vander Geest of Waterdown, who happens to be attending Calvin.

The soloists and the speaker were presented with a copy of the new Paidela Press release *A Liberation Album*, as a token of appreciation for their contribution. Hamilton Mayor Jack MacDonald had planned to welcome the performing visitors with Hamilton pins but he arrived after the official closing of the evening to make the presentation. The HDCH Willing Workers were thanked for their efforts in providing a hearty meal.

Many people involved in Christian education attended the evening celebration; teachers, ministers, parents, and CCEF directors. But many others did not attend because of the cost of the event.

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# You AND your mind

by Wally Goossen

The nervous person is usually a very sensitive person whose sensitiveness enhances as well as hinders his enjoyment of life.

He or she will be very responsive to love, usually, but also very sensitive to criticism and rejection. He will enjoy the beautiful things in life but he will also brood about the sad conditions in the world.

His faith experience, too, is influenced that way. He is sensitive to the truth and conscientious but he is also aware of being a sinner and likely to blow way out of proportion what he feels he has done wrong.

So it is often difficult for him to accept forgiveness. He serves a God who is very demanding and can't believe the good news about the great and wonderful love of God. Someday, in this person's life, as in Luther's, there comes a time when God opens the person's eyes and he really believes for the first time in his life, the great and

immeasurable love of God.

It is not just the nervous person who suffers like this. Why does God not open the person's eyes sooner and save him from all that agony? Probably because the person was not ready to receive this revelation. And probably because the revelation occurs over a period of time in a gradual process.

But sometimes it is sin which blinds us to God's love. We sin and we can hardly believe He still loves us. So often we tend to put off contrition. Not because we aren't sorry, but, we find contrition hard and painful. How do you face your own follies and the fact that you have so deeply hurt the one who loves you and whom you love.

We dread to stand naked before God. But the beauty of it is that He is not waiting to disarm us and pounce on us. He is waiting to once more cloth us in righteousness and to tell us He loves us and we are forgiven.

The peace we need for our mental health is near and at hand, although

often difficult to attain. From God's side, it is quite simple. But as long as we live in this world, we wrestle with the flesh.

What a tremendous healing effect it would have if he could forgive himself and then others, to believe in the goodness of God and be free to live life to the fullest!

In all this desire to be well, however, we must remember that in this life, we cannot achieve perfection. Our peace will always be disturbed by someone or something. We can never be perfectly loving and forgiving. Our efforts to walk with God must allow room for imperfection.

Many Christians try too hard, they are perfectionists and are unhappy unless they serve the Lord perfectly. When they sin, they burden themselves with guilt and ask God for forgiveness a dozen or more times for the same thing.

For good mental health, a proper balance and perspective is all that is required. The nervous patient with his

active imagination will find it difficult to keep a healthy balance of thoughts but with God's loving help he or she can learn to do so.

In trying to minister to himself, the nervous patient should minister to himself as he ministers to others. He will have no trouble telling others about God's love and great mercy. No matter what a person has done, the nervous patient will tell him God's love is greater than any sin we can commit and there is forgiveness.

But in his own case, he cannot do this, it seems. He judges himself to be rotten, using Bible verses to prove how rotten he is and how sinful he is. His faith and scripture, the instruments of healing, become instead instruments of harm. This is not God's will. Whoever you are, whatever you are, God has forgiven you through Christ's sacrifice on the cross. You only have to claim it.

If you have any questions or comments write to me at 16 Helen St., Apt. #106, Dundas, ON L9H 1N4.



## PASTORAL COUNSELING

By Rev. Ralph Heynen

A boastful person

I have a letter from a young lady that I want to share with you. I don't happen to know her father, but from the way she writes, I have no reason to doubt the content of the letter. She writes as follows: "My dad is the kind of person who knows everything. He's the kind of person who has the answer to every question. Whenever we bring up something, he will say: 'Oh, you don't know what you're talking about; let me tell you how things are.' He will never admit that he might be wrong, even though we've often caught him making statements that indicate he is just bluffing. Even after I had been in college for three years and came home, he still acted the same way. He minimized the education I was receiving and still took the attitude that I really didn't know anything and that the things you learn at school are not that important, even though I know he dropped out of high school in his second year.

"When I brought up the subject of something we had talked about at school he said: 'They don't know what they're teaching you at school; you've got to learn a lot of these things in the school of life.' I am planning to move out of the home and into an apartment. My dad is raising such an awful fuss and building up so much resistance, I don't know what to do. I'm wondering if I should just go ahead and get an apartment and hurt his feelings, or what. I sometimes think it would be good for him if I did this . . . on the other hand, I don't really like to do it just to spite him . . ."

How do you deal with somebody who is so boastful, even though he doesn't have the ability to support his boastfulness? We all know people who are rather boastful. Through the years I have learned to tolerate people with a variety of backgrounds and temperaments. But I've always found it a

bit hard to accept the person who has an answer for every question. I know we describe these people as know-it-alls; they act as though they have a vast storehouse of information. Particularly in an election year — you'll find there are people who can tell you all the things that are wrong with Carter or Reagan or any other candidate. They'll tell you exactly how they feel about things. They find it hard to substantiate their statements and their ideas because often they're just bluffing.

I don't mind the fact that people know more than I do — I just don't like to have them show it. You'll find the person who acts as though he knows everything is usually not a very popular person. People don't like to be with him. He may be a lonely person — such people do not have the grace to deal with other people in a way that shows love or understanding. But there's something deeper than that.

We ought to be careful in how we think of boastful people. If we consider them more carefully, it's like pricking a bubble and discovering that underneath it all is a very weak person, maybe just a "little boy" who is bluffing all the time. Such a person tends to be defensive, negative, suspicious. Many people don't understand him. If this young lady leaves home, her father will no doubt feel that he is being persecuted. He's probably the kind of person who can't understand why they don't put him on the church council. If he has ever served on the church council, of course, he'll never get another chance. Because there are those who know him and they don't want someone on there who "knows everything." Or thinks he does. Underneath, an intolerant man is really afraid that people are going to see him as he really is — a person who doesn't really know that much.

You may have tried to bluff your way through something while you were in school. You didn't know the answers, but you tried to bluff it. You know, that's awfully hard. After all, you don't have that which substantiates. You are caught with your mouth open but you don't know what you need to know.

There was a young man who had a fairly good education and a good job. He was still living at home. He was one of those know-it-alls. When one of the other children wasn't behaving right, he would tell his dad or mother that they weren't bringing them up right and they should — or should not — be spanked. Or he would inform them that they were spoiling the children or whatever they were doing wrong. He knew all the answers. Even though his parents paid little attention (after all, what experience did he have?), he was trying to be something he wasn't and was bluffing his way.

It's easy for young people to do when they get themselves some education. We all went through the same thing. My dad was a minister; he was an educated man. But when we went through the adolescent stage and had been in high school awhile, we really thought we knew a lot more than he did! We had been around, of course! In later years we realized that dad wasn't so dumb after all.

When we consider boastful people, we must be careful not to generalize. If we say — he always does this, or he never does that — we are speaking an untruth. This is not true to fact. Family living requires openness; we have to be willing to listen to each other. Communication cannot be a one-way street. We must hear other people out — talk with them, not to them — or at them. Share with people, rather than tell people. When we deal with people this way, we can be helpful and influential, but not

turn them off. That's what happens when somebody knows all the answers — he turns other people off. It makes it difficult for the whole family if one person thinks he knows it all. Sometimes we have to put aside our intellectual ideas. We could very well be what C.S. Elliott speaks of when he refers to "hollow people." People who have a lot of snow, but there is nothing much underneath. It's all on the outside and there isn't much inner resource.

As Christians, our inner strength will reflect itself as we talk to people and deal with them. It is not just an outer facade but it shows what feelings go on in the depths of our souls. An all-wise God arranged it so that no human being has all the facts and all the knowledge. Our all-knowing God wants us to communicate with each other and help each other to grow and become stronger. We don't know it all, but we know what God has taught us. And this is what we can share with others. We are not empty people; we have this knowledge which comes from the innermost recesses of our souls.

We trust this helps to answer the young lady's question. It's hard to say something too definite when you have only one side of the story. But we do know that there are people like that. We hope they can find a good solution that gives peace of mind to both people involved.

### THOUGHT FOR THE WEEK:

You can make your emotions serve you, but you can also allow your emotions to control you. It's important to live in such a way that we use our feelings and emotions in a constructive and creative way because they are blessings for us and for all those around us.



# THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



25. The phony Baker cupped his head in both hands. "You'll have to be on your toes," he told himself. "Always on your toes."

It was a pity about that doctor's outfit though. If Baker Bumble had not found it and had been stranded in his underwear, he would certainly have returned to his own country, his own city and his own bakeshop. And then this ex-doctor would never have seen that fat fool again.

But now? Now he was in a fine fix. Now the raisin bun baker had become the doctor and he, the doctor, was sitting here in this lovely room as the raisin bun baker.

Someone knocked on the door. Four lackeys trooped in carrying the best foods and wine money could buy. It smelled delicious!

The evil doctor forgot all his worries and woes.

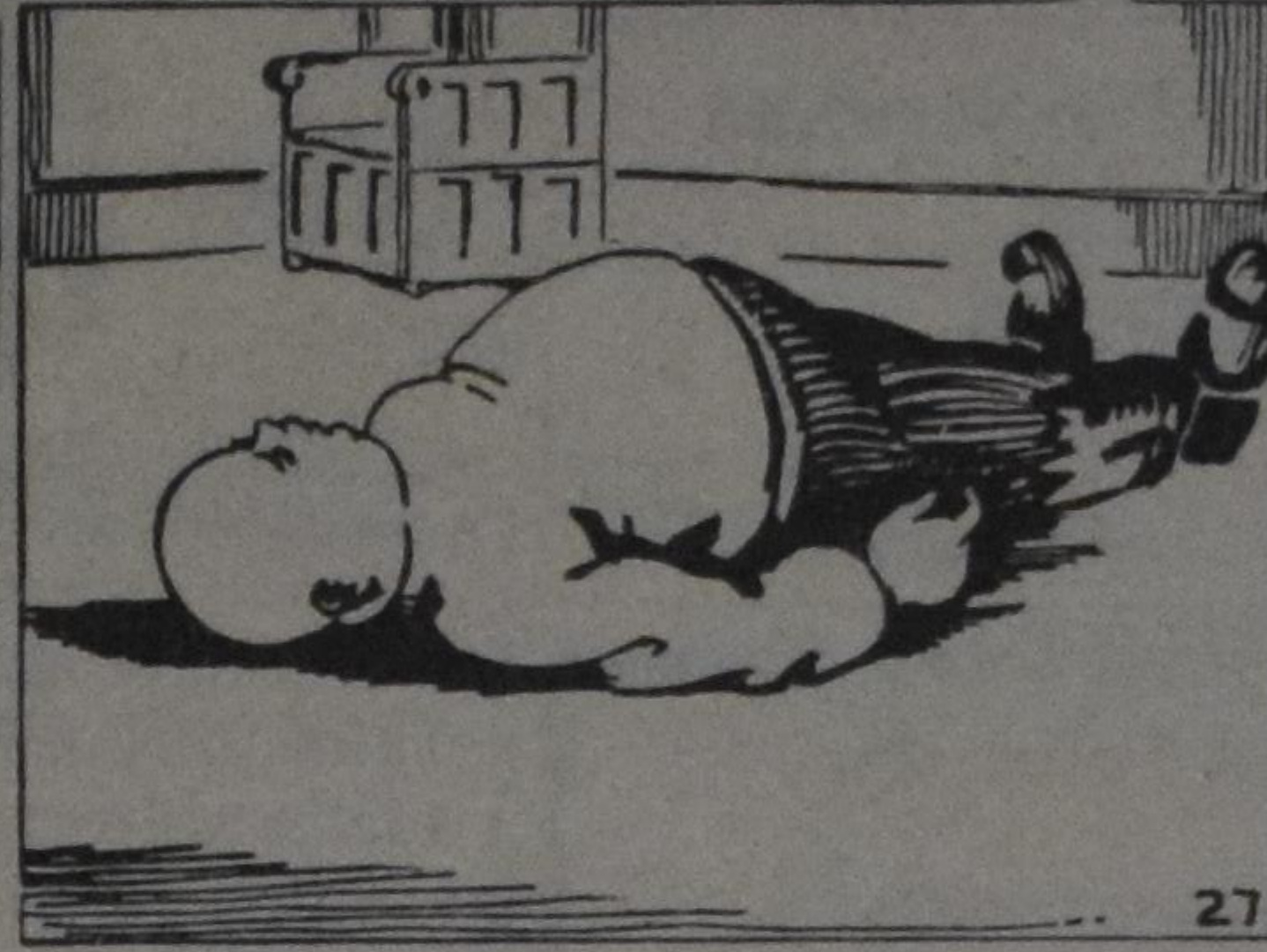
26. The donkey stood in the stable. Good hay, fresh water, and a warm place to sleep. And no more beatings. He hadn't had it so good for weeks.

Two lackeys, the ones who had been on top of the long stairway, stole into the stable. "Come on," said the heavysset one, "we'll see what that strange baker, that uppity raisin pincher, brought with him in his cart. I'll open his chest while you look inside."

"What's that? A jacket? A lady's jacket. And a cap, a skirt, a slip, and another cap. That's strange! He didn't have a woman with him."

"Look out! The chamberlain's coming!"

The two snoopers hid behind the donkey cart!



27. Meanwhile, Baker Bumble and his poor wife had also arrived in the palace of the evil tempered King of the North. What a humiliating arrival!

They had entered by a different gate than the one the phony Baker had entered. They had clattered through the city and into the palace on horseback.

Now the jolly baker was in a beautiful room in the palace. But he felt as if he were still sitting on the horse. Oh, the pain, the pain! He couldn't sit because of the pain. That horse had bounced him around so badly.

Now Baker Bumble lay stretched out flat on the floor. Then the pain wasn't so bad.

28. Poor Mrs. Bumble. She had also been given a beautiful room. A different one, right next to her husband.

A dignified gentleman with a gold cap, a chamberlain, had brought them to their separate rooms. "That's how gentlemen and ladies live," he had said. She had refused, saying that she wanted to be with her husband. Then the officer, the bully who had captured them, had said, "Watch out! If you don't do what you're told, we'll put you back on the horse." And that was the most horrible thing she could think of.

Oh, the pain, the pain! She couldn't even sit down. The horse had bounced her around so viciously. Now she stood against the wall as straight as a beanpole. Then the pain wasn't so bad.



29. Baker Bumble thought, "What's going to happen to us now?" Sadly he shook his head.

He had told the gentleman with the gold cap that he was no doctor and that he couldn't cure the King. He was Baker Bumble the raisin bun baker from the Southern Kingdom. A low-down trickster had stolen his donkey cart, his box of ingredients, his clothes, his shoes — everything.

But the dignified gentleman had smiled and said, "I'm sorry, friend, but I don't believe you. Every doctor that enters this country is taken to the palace and given a chance to show his skills. Your reward will be gold ducats or leather lashes. You're making up such fantastic stories because you're afraid you'll get your ears notched. You should have stayed home, friend."

30. "Oh my, what's going to happen to us now?" Baker Bumble thought sadly and fearfully. He looked around the room: he was like a bird in a gilded cage, for the chamberlain had locked the door after him.

Wait, there was another door. Perhaps he could reach his wife's room through it. Groaning, he scrambled to his feet and stumbled, bow-legged, to the door. Ooh, the pain, the pain!

Mrs. Bumble had also seen the door. Maybe she could join her husband anyway. Stiffly as if on stilts she hobbled toward the door. Ooh, the pain, the pain!

Mrs. Bumble seized the doorknob on one side.

And Mr. Bumble seized it on the other.



31. Locked! The door was locked! And all their tugging and turning and shaking at the doorknob was in vain.

Tears sprang into Mrs. Bumble's eyes. She stooped to peek through the keyhole. "Henry! Oh, Henry, what if we've been separated forever?"

Henry also stooped and he also peeked through the keyhole. But because both of them were peeking through the keyhole at the same time, neither one saw anything.

"Henry, oh Henry, where are you?"

"Here, right in front of you."

"But I can't see you."

"I can't see you either. Where are you?"

"Here, right in front of you."

"Oh, horrors! Henry, what shall we do?"

32. "Hush, dear, hush! I'll tell that gold cap to —"

"Yes, but . . . listen, my jacket has been ruined and my skirt torn from riding that horrible horse. And I lost the heel off one of my slippers. What if we have to appear before the King? I'd be too ashamed. I wouldn't dare go like this. Oh, I look like a beggar. What shall I do!"

From the hall came the sound of footsteps, many footsteps.

"Away from the door!" Bumble cried through the keyhole. "Away! If they see us talking to each other, they may move us and put us ten rooms apart."

Hastily they both stumbled back into the middle of their rooms.



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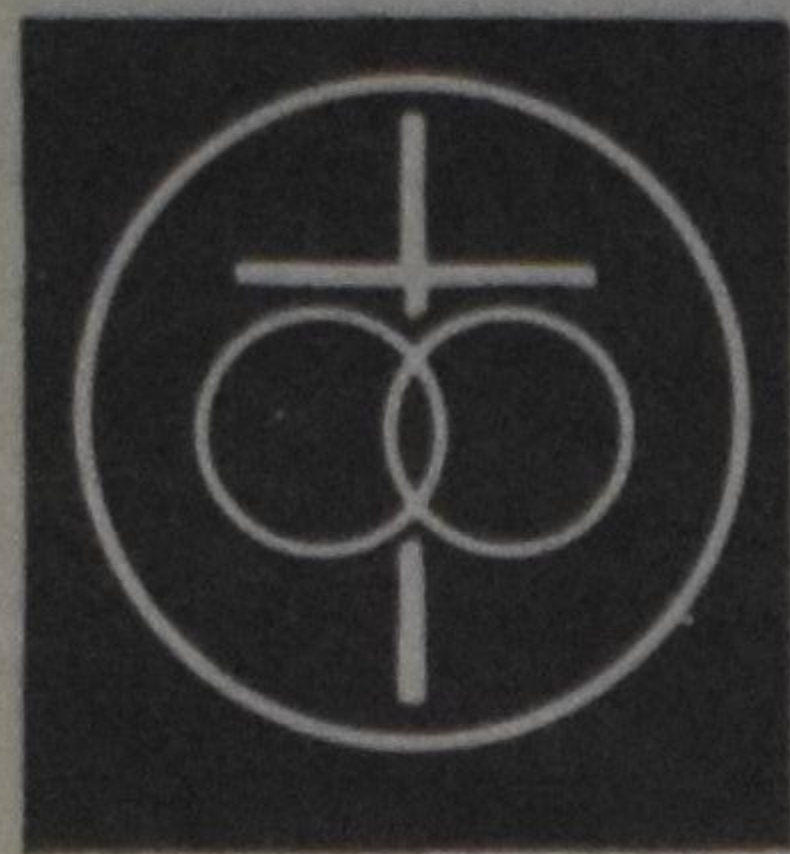
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## New series premiers in Alberta

CRC-TV, the television ministry of the Christian Reformed Church, is releasing another series of programs in selected cities this fall. The program topics will include: child abuse, marriage, and illegitimacy.

A special feature of the fall series is a new documentary called, "From Child Abuse to Proper Parenting: The Road Back." The program, introduced by Dr. Joel Nederhood of The Back to God Hour, covers a real-life abuse situation and the difficult task facing a mother who wants her children back from the care of the state. The CRC-TV cameras follow the mother through counseling sessions, financial problems, attempts to understand her own history of abuse, and spiritual struggles.



The mother's goal is to prove to the court system that she can be an adequate parent. During the program, social workers in state and private agencies comment on child abuse and the process involved in rebuilding a family that has been destroyed by the problem. Dr. Nederhood offers summary comments at the end of the program.

"Myths of Marriage," a two-part documentary, explores marriage relationships. The program takes viewers into the lives of couples who have worked through a variety of marital problems. During the program, the couples offer suggestions for maintaining good marriage relationships and overcoming problems. Rev. Jerry Vreeman of The Back to God Hour, conducts many of the interviews. The couples involved are from Ontario, Michigan and Illinois.

In several viewing areas, the program, "Illegitimacy: Whose Concern?" will be aired to complete the series. The program, which was initially released in a number of markets a year ago, dramatically shows the impact of illegitimacy on several people and groups: the mother, the child, the surround-

ing community, and even our North American society. Included in the program are interviews with pregnant teenagers, social workers, and the director of the Salvation Army's Booth Memorial Hospital, which specializes in the care of unwed mothers and their children.

CRC-TV documentaries are released throughout North America every year in a variety of locations. The documentaries are aired on regular commercial stations, religious stations, and on cable television. CRC-TV also releases a program called Faith 20, which features the preaching of Dr. Joel Nederhood. This winter, CRC-TV will also distribute a Christmas special for public service release "For Unto Us." More than 130 stations throughout North America have requested the opportunity to preview this half hour program.

Locations and dates for the fall documentary series include: Calgary area: Channel 2. All four programs on Saturdays at 6:30 p.m., Dec. 6, Dec. 13, Dec. 20, and Dec. 27. Edmonton area: Channel 13. Monday Dec. 15, Tuesday Dec. 16, 19 and Monday Dec. 22. All programs at 6 p.m.



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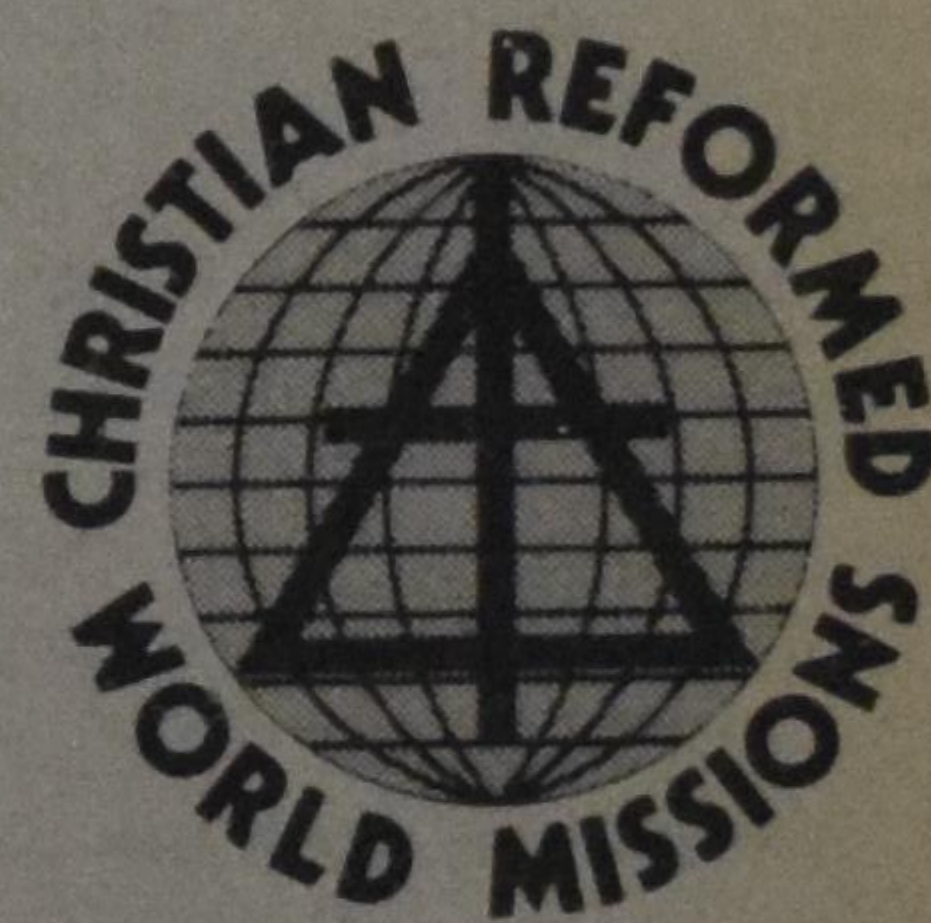
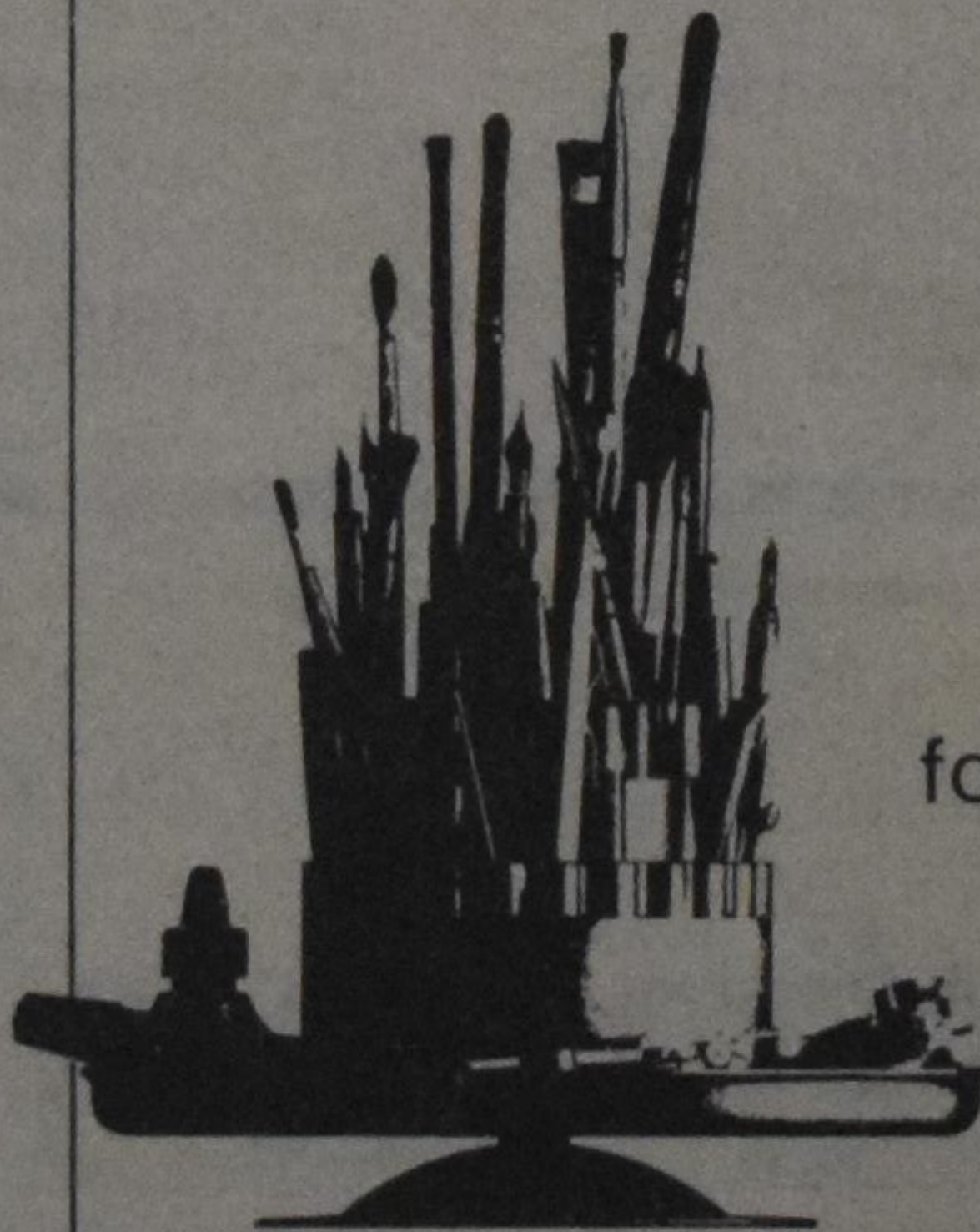
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Most of the Institute's students come from Canada and the U.S. The Canadian students literally come from both ends of the country, with two from B.C. and one from New Brunswick. The other 15 hail from Ontario. The 17 American students come from nine states including South Carolina, Utah and Pennsylvania. England, Thailand, Japan, South Africa and Jamaica are home to other students.

About one-third of this year's students are of Reformed background. Many students chose the Institute for their Christian graduate studies because as one student said: "... it's not one option out of

many. I came here specifically to examine a reformational world-view ... the quality of the fruits of Christian scholarship produced at the Institute are apparently not found elsewhere."

The Institute is dedicated to the biblical reformation of scholarship. Located just across from the University of Toronto, it offers courses leading to the M. Phil. and Ph.D. degrees in the following areas: aesthetics, history, political theory, psychology, theology and philosophy. The Institute's Ph.D. program is done in cooperation with the Free University of Amsterdam.

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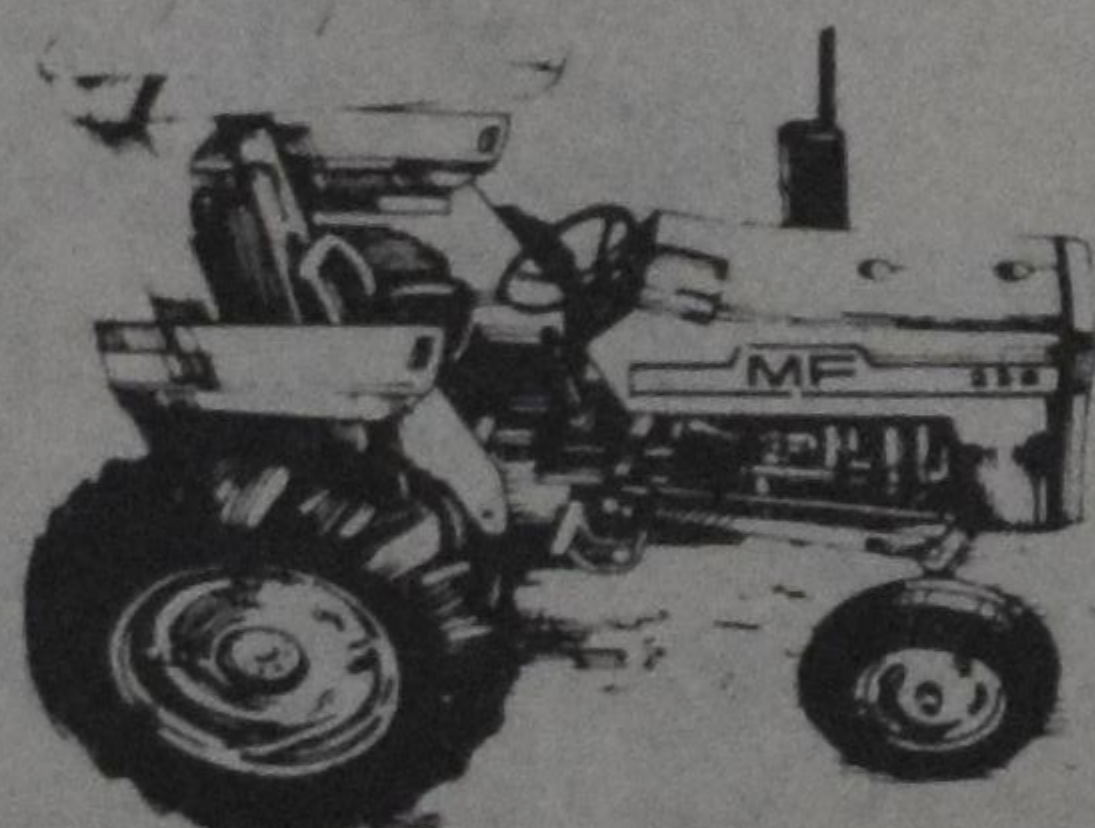
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## Quality of education improves, tuition remains high

by **Jessie Schut**  
C.C. Correspondent

*Calvinist Contact asked its Alberta correspondent to check out the implications of government funding on Christian schools. Does "funding" mean "control?" Is the financial burden lifted from the parents' pocketbook? Her answer to both questions is No.*



If you were to ask anyone the question, "What does Western Canada have that the East wants?" The answer would undoubtedly be: "Energy." Naturally. But some of the western provinces also have something else that causes the east to be more than a little envious, and that is public funding for Christian schools. At present, Christian schools in B.C., Alberta and Manitoba receive various amounts of money from their provincial governments to help them operate.

There has been a lot of concern expressed in the past years over this touchy area. If the government funds you, does that also mean they control you in such areas as curriculum and Bible teaching? If the money comes easily, do the parents become complacent in their support and less than committed to the idea of Christian education? These are valid questions, and deserve some thoughtful consideration.

Since Alberta was the first of the western provinces to grant money to independent schools, and Alberta's Christian schools have had the longest experience with the effects of the grants, a closer look at one of the Christian school systems, the Edmonton Christian schools, may give some answers to these questions.

While Alberta is still often referred to as the Bible Belt of Canada for its large numbers of fundamental Christians, two decades ago this title was even more aptly deserved, as the Social Credit governments under premiers Aberhardt and Manning had reflected a climate of opportunity for religious activity. At that time, the small organization called the Association for Independent Schools and Colleges of Alberta became more unified in their common cause of working toward government funding for independent schools.

Our parental Christian schools, as well as schools of Jewish, Seventh Day Adventist, Lutheran and other religious persuasions, made up the membership of this group. The A.I.S.C.A. worked very closely with the various Members of the Provincial Legislature, setting up a strong lobby to persuade them that such funding was a good and a just thing.

After much work by many people, after much prayer and effort, the good news arrived: the government of Alberta had

granted the independent schools \$50 per pupil for that year, 1963. It was a small enough sum, and little more than a token, but the foot was in the door. Over the years, this amount has grown, and, the Lord willing, will continue to grow. For this year, 1980, the Alberta government gives the independent schools and colleges 65 percent of the basic foundation grant that it gives to the public schools. In round figures, that works out to \$807 for every elementary pupil, \$846 for every junior high pupil, and \$969 for every senior high pupil.

What strings are attached to these grants? There are two stipulations, first, that the teachers and facilities meet the normal standards and second, that the curriculum guidelines approved by the Department of Education be followed. The Edmonton Christian schools have found that these regulations are not difficult to abide by. The first stipulation, that teachers be qualified and that the buildings and facilities meet the fire, health, and safety codes, most parents would consider to be almost mandatory to ensure a good education for their children. The second stipulation, that of following the curriculum guidelines as set forth by the Department of Education, could prove more worrisome. However, within these guidelines there is ample room for individual schools, public as well as Christian, to meet their individual needs, and to teach from a perspective that suits their particular community.

Thus, our Christian schools have had no problems in making a Christ-centred world and life view the core of their curriculum. There is constant dialogue between our schools and the Department of Education; opportunities to present peculiarly Christian curriculum materials for approval are many, and have been received favourably. We can, and should, thank God every day for the climate of freedom that exists in the school structures, and never take it for granted.

What effect does this money have on the quality of education that the Christian schools in Alberta can provide? Does it mean that Edmonton supporters of Christian education pay only a trifle for tuition? The Edmonton Society for Christian Education operates three elementary and one high school, with about 1000 students enrolled altogether. It supports a staff of 70,

including principals, assistant principals, remedial and music specialists, curriculum coordinators, student advisors, and part-time help. As well, there are caretakers, secretaries, a maintenance man and a business administrator. Within the system, there are four gymnasiums.

Tuition starts at \$1800 for one child, \$1900 for more than one and \$200 extra for each high school student, for a maximum of \$2300. Kindergarten is free, since it is totally funded by the Early Childhood Service of the Department of Education. Each year, the Society has a deficit drive to collect money to cover the deficit in its budget that is caused by capital building expenses, such as the gymnasiums and extra classrooms. (This year, the drive was held on October 27; its goal was \$80,000. With not all the results yet in at this time, the total amount came to almost \$77,000.) Those who require bussing must also pay some extra for this.

These are the facts and figures, but they do not tell the story of dedicated and God-serving teaching, without which all the facilities, services, and extras would be worthless. The \$2300 is not a mere trifle as far as tuition is concerned; on the other hand, God has blessed Alberta richly with material prosperity, and it would be wrong to say that a great many of our parents are suffering tremendous hardships to provide their children with a Christian education.

The quality of the facilities, the teachers, and the resulting "education" is high; on the other hand, everything is not perfect; Vandalism and delinquency, increasingly common in the streets of the city, are also found in the halls of the Christian schools occasionally.

Can we say that this is the result of living in affluent Alberta, where everything is handed to us on a silver platter? Or would it not be more correct to say that this is showing up throughout the Christian homes, schools and churches of North America? We must all, and always, keep our eyes open to the dangers of living in a materialistic and secular society.

We in Alberta cannot take the aid that we have received thus far for granted. Because the grants have not been set forth in a law that is in the books for all to see, but is only general policy, the Association for Independent Schools and Colleges, continues to stay in close touch with the various members of parliament, the Department of Education, and other influential civil servants, to remind them of their past commitments and encourage them in future considerations. So far, God has continued to bless us; let us never stop thanking Him, and asking Him that He continue to do so.



## Church's airplanes play hopscotch in Nigeria



by William Van Tol

*Rev. Van Tol is Africa secretary with the Christian Reformed Board of World Missions.*

Two airplanes fly the skies of Nigeria for the mission of the Christian Reformed Church. A twin-engine Piper Comanche has been in service since 1972. It has now logged over 5,000 hours in the air and flown thousands of passengers.

A new twin-engine Piper Navajo went into service in March, 1979 after it was flown across the Atlantic Ocean by Pilot Ray Browneye. It is a seven passenger airplane and replaced a real work-horse — the five passenger Piper Aztec which has flown in Nigeria since February, 1967. During 11 years of service, the Aztec logged over 1.5 million miles and more than 8,300 hours of flight time.

The Navajo has given excellent service since it arrived and has already logged over 1,000 hours of flight time. Together the planes carry over 7,000 passengers each year.

The two planes are based at Takum, Nigeria, and are used to transport many Nigerians. Sick people need emergency flights to hospitals. Pastors and evangelists are flown to distant villages to preach and administer sacraments. Church leaders are flown to meetings. Missionaries and their children often fly the airplanes too. Children are flown to and from boarding school at the beginning and end of each school term. Many of their parents use the airplanes to

children, for people getting their first ride and even for people getting their tenth ride. But for the pilots and mechanics it becomes a way of life and is long, hard work.

There are six missionaries in the aviation service: Mark Hoekstra, Mr. and Mrs. John Sjaardema, Mike Van Der Dyke and Mr. and Mrs. Ron Vander Weide. Their workdays usually begin before 6 a.m. and frequently continue until at least 6 p.m. Mark and Ron fly the airplanes. John and Mike are mechanics and are constantly kept busy with repairs, overhauls, fueling and inspections. Cheryl Sjaardema and Sherie Vander Weide plan schedules, make radio contacts, keep records and log books, and take care of busy families.

Every day's schedule is different as the travel needs of people are met. Carefully arranged schedules are often interrupted by urgent radio calls: "Echo November, Echo November, this is Serti calling. We have a medical emergency!" A plane diverts to Serti to pick up a pregnant mother in distress and an hour is added to an already busy schedule. But travel needs are met and lives are saved.

Every passenger who boards the airplanes, other than those who have medical emergencies, pays a fare. This helps to meet the operational costs of the aviation program. But your gifts are also appreciated to buy the spare parts and pay the salaries of missionaries who keep those wings up in the sky.

speed up their mission work.

The planes also fly cargo. Mail reaches most missionaries by these airplanes. Medical and educational supplies are transported along with personal cargo for missionaries. Agricultural supplies for CRWRC-related work in Nigeria, including thousands of baby chicks per year, provide yet another dimension of service.

Although road transportation is gradually improving in Nigeria some locations can still only be reached by air. The use of airplanes saves us from a substantial investment in the purchase and operation of cars which would otherwise be needed to keep missionaries mobile. Flying also saves a lot of time. For example, Missionary Norm Viss frequently travels from his home in Serti to work in the Baissa area. By car it is a grueling 6 hour trip. By airplane it takes 20 minutes.

The use of airplanes in mission work tends to be glamorized a good deal. It is exciting for missionary

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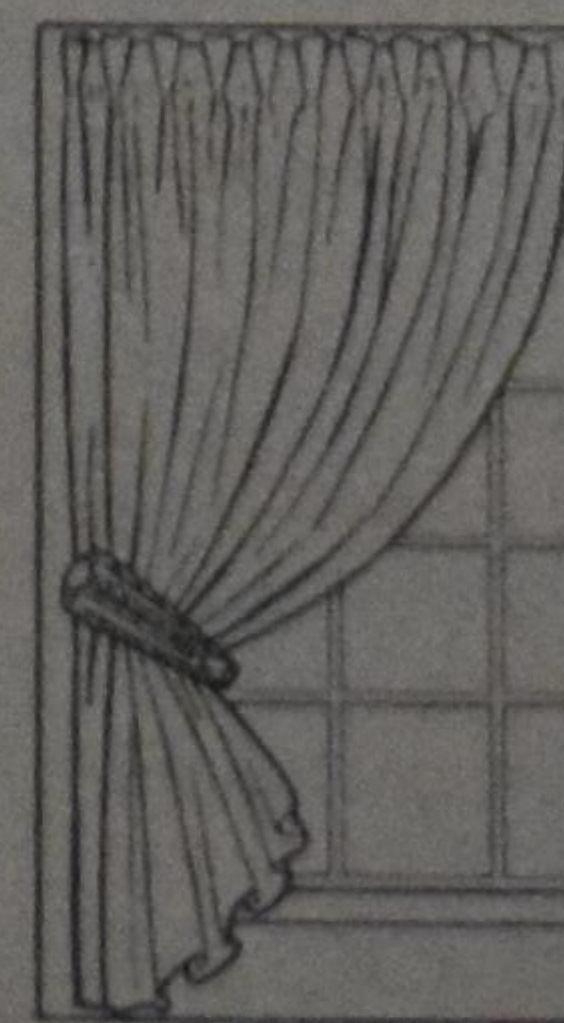
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## Hoe preekte Calvin een Kerstpreek? (I)

De meesten van onze lezers weten wel dat Calvin niet zo erg gesteld was op allerlei kerkelijke feestdagen. Dat kwam natuurlijk doordat er zoveel waren in de Roomse kerk, en het er ook op deze feestdagen nogal losbandig toeling.

Alle oudtestamentische feesten vonden hun vervulling en hun einde in de nieuwe bedeling. Ze behoorden tot de dienst der schaduwen. De zondag werd gevierd als de feestdag, de eerste dag der week om te gedenken dat Christus was opgestaan! Hoewel de zondag steeds nummer een bleef, is men toch in de oude christelijke kerk allerlei feestdagen gaan vieren. Al betrekkelijk spoedig vierde men het paasfeest, het pinksterfeest, de hemelvaartsdag, en in de vierde eeuw (toen pas) het kerstfeest. En in het oosten ontstond in de vierde eeuw het epifanien feest naast het paas- en pinksterfeest, als het derde hoofdfest. Dan werd het optreden van de Here Jezus in het openbaar herdacht, de doop door Johannes, het wonder te Kana, maar vooral ook de aanbidding van de Wijzen uit het oosten. Dat laatste werd uitgezonderd voor het Driekoningenfeest in het westen, dat op 6 januari werd gevierd.

Na de Hervorming werd het Epifanienfeest afgeschaft door de Gereformeerden, anderen zoals Lutherse en Anglicanen behielden het, vooral omdat het niet een kerstening van een heidens feest was, maar een bezinning op het verschijnen van de Here Jezus in deze wereld in verschillende fasen.

De Feesten des Heren, zoals ze genoemd worden in de Rooms-Katholieke kerk, werden aangevuld met heel wat 'heilige dagen.' Om er enkele te noemen: Maria lichtmis (2 februari), Maria boodschap (25 maart), Maria hemelvaart (15 augustus), Maria geboorte (8 september), het feest van Petrus en Paulus (29 juni), Allerheiligen (1 november) en Allerzielen (2 november), waarvan, zo schrijft Prof. Dr. K. Dijk in het Christelijke Encyclopedie 3, 26: 'vooral na de afkondiging van het dogma van Maria's tenhemelopneming, dit feest en dat van Allerheiligen wel de voornaamste zijn; op die laatste dagen staat bij de Roomsen alle werk stil, en ze worden hoger aangeslagen dan de wekelijkse zondag.'

Toen de Reformatie kwam onderging ook dat feestvieren een grote verandering. Met heel wat heilige dagen werd gebroken. Alle aandacht werd weer geschonken aan de eerste dag der week, de rustdag waarop het opstandingsfeest van Christus werd gevierd. De Hervormers hadden geen principiële bezwaren tegen een speciale gedachtenis van de grote heilsfeiten. Calvin herdacht b.v. het wonder van de vleeswording des Woords op de zondag die aan de vijf en twintigste december (de dag van het kerstfeest!) voorafging! Dat gebeurde b.v. in het jaar 1555. Daar hij zowat elke dag voor zijn gemeente preekte, preekte hij op de woensdag, die op die zondag volgde, de 25ste december!, gewoon uit Deuteronomium, omdat Deuteronomium 21:10-14 aan de beurt was op die (eerste) kerstdag. Wel een bewijs dat Calvin de kerkelijke feesten niet zo hoog aansloeg. Maar er zijn door Calvin ook heel wat feestpreken gehouden voordat de kerkelijke feestdagen aanbraken. Zo zijn er b.v. nog negen preken, die kerstpreken kunnen worden genoemd, voor ons bewaard gebleven. Doordat mijn bibliotheek wat gedecimeerd is kon ik maar een van de negen overlezen. Calvin's tekst is Lukas 2:1-8, het Kerst-Evangelie!

Er zijn verschillende methoden die aangeven hoe er gepreikt moet worden. De twee belangrijkste zijn de analytische en de synthetische methode. Calvin volgt de eerste. Hij leest dus zijn tekst voor, en dan begint hij zijn preek en volgt de tekst op de voet, en terwijl hij woord voor woord verklaart, past hij die verklaring ook toe. Hij weidt soms over het een of ander onderdeel uit als hij vindt dat het belangrijk is voor de gemeente. Calvin is wel eens genoemd een echte Dienaar van het Woord, die zelfs het verloop van de preek laat bepalen door de volgorde van de woorden in de tekst. Zijn preek is een rechtstreekse verkondiging van de tekst. Hij wil het Woord van God zo dicht mogelijk bij de mensen brengen. Het is eenvoudige verkondiging. En je merkt als je zijn preken leest dat hij gedreven wordt door een vurige liefde voor de Heiland en Zijn gemeente. Al volgt hij een ietwat droge methode, toch zijn zijn preken niet dor. Je zou kunnen zeggen hij preekt zelfs, ondanks zijn methode, levendig. Hij boeit ook. Hij is echt iemand die rijk is aan diepe gedachten en wijs kan worden genoemd.

Het was zijn gewoonte de tekst nauwkeurig te bestuderen, en er biddend over te mediteren. Dan begint hij als Dienaar van het Woord dat Woord te bedienen.

J. VanHarmelen

## Hoe en waar boeren de Nederlanders in Brazilië?

(ELDERS) — Onlangs is in Nederland een gewijzigde herdruk verschenen van het boekje „Hoe en waar boeren de Nederlanders in Brazilië?” In deze uitgave staan naast algemene gegevens over het land, de bevolking, het politieke en economische leven, de ontwikkeling van de landbouw, de Nederlandse landbouwvestigin-

gen, vestigingsmogelijkheden voor nieuwe emigranten enz., gesprekken en ervaringen van een aantal Nederlandse boeren opgetekend, die in dat grote land werkzaam zijn in de veehouderij, de akkerbouw, het intensieve gemengde bedrijf, op pluimveebedrijven, varkensmesterijen, bedrijven voor de bloementeel, op langer gevestigde bedrijven en op bedrijven in het pioniersstadium.

De reeks gesprekken van 'boer tot boer' begint bij veehouder Jacobi, woonachtig in de uit 1911 daterende nederzetting van Nederlandse boeren 'Camambi' in de deelstaat Parana. Daarna volgt het gezin Bronkhorst in Arapoti, eveneens in Parana doch op ruim 120 km van Camambi gelegen en gesticht in 1960. Vervolgens wordt een kijkje genomen op een gemengd bedrijf van L. Peeters op de landbouwvestiging Holambra I en bij akkerbouwer M. Arts op Holambra II. Beide Holambra's liggen in de deelstaat Sao Paulo. Vervolgens wordt de uit Zeeuws-Vlaanderen afkomstige familie Aernoudts bezocht, die in de meest zuidelijk gelegen deelstaat Rio Grande do Sul in de plaats Panambi op grote schaal soja en tarwe teelt.

Een rondrit in Mato Grosso

do Sul brengt ons bij de gebroeders Bouwman die met hun ouders mee naar Castrolanda zijn geëmigreerd en daarna bij het plaatsje Maracaju een bedrijf zijn begonnen. In deze omgeving hebben we ook een gesprek met nieuwe emigranten.

Verder wordt van gedachten gewisseld met Leo Philipsen, een man met al bijna dertig jaar 'Brazilië-ervaring' die, na op verschillende plaatsen geboerd te hebben zich in 1975 met andere pioniers heeft gevestigd bij het plaatsje Balsas in de deelstaat Maranhao. Ten slotte vindt een ontmoeting plaats met Gerard Sanders die een bedrijf heeft bij Paracatu in de deelstaat Minas Gerais en er rijst en soja teelt.

Aanvragen voor dit boekje kunnen worden gericht tot het Bureau van het Emigratiebestuur, Muzenstraat 30, 2511 VW, 's-Gravenhage.

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voor een vriend!

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## PERSOVERZICHT

• Onze Minister van Buitenlandse Zaken vloog even naar London om een goed woordje te doen voor Ottawa's verzoek om de grondwet thuis te brengen. De regering in Londen zit er een beetje mee. Er is geen bezwaar tegen het thuisbrengen van de grondwet, ook niet tegen een formule voor wijzigingen, maar zoals u weet wil Trudeau dat Londen er een clause over menselijke rechten in stopt, en daar knijpt de schoen. Trudeau zegt: „dat krijg ik hier nooit voor elkaar”, maar Clark blijft hameren op het feit dat, ten eerste, het ongehoord is om de Canadese grondwet in Londen te laten veranderen, en ten tweede, dat in een parlementaire democratie zulk een clause niet nodig is en zelfs het parlementaire stelsel bedreigt.

• Trudeau gaat ondertussen een reisje maken naar Arabiese landen en zal ook Egypte aan doen. Hij zal proberen om wat handel met Canada op gang te krijgen. Zijn energie-politiek die er op uit is om winsten in de olie-industrie te verminderen werd, zoals te verwachten was, met woede begroet door de oliemagnaten. Vooral het voorstel om oliemaatschappijen uit te kopen (de kleintjes natuurlijk, de grote durft niemand aan) werd heftig bekritiseerd. Een maatschappij gaat al met hebben en houwen naar Amerika verhuizen, daar is Reagan ze heel wat vriendelijker genegen. Trudeau kreeg, waarschijnlijk ongewenst, prijs van het officiële Russiese persorgaan Pravda.

• Levesque kwam in moeilijkheden toen hij een parlementaire blunder sloeg door zonder raadplegen met andere partijen een voorzitter in het provinciale parlement te benoemen. De vonken sloegen er af. En in Manitoba werd een provinciaal parlementslid veroordeeld tot zeven jaar in de bak wegens samenzwering voor marijuana-smokkelarij. Lekker ventje!

• Ronald Reagan begint al vast maar de rol

van „toffe goosier” te spelen. Hij zegde toe dat hij het de Russen moeilijker zou maken dan Carter. In Moskou reageerden ze net zoals ik vroeger deed op het schoolplein: „kom maar op”.

• Een blijk van verregaande en diepe vijandigheid in de Oost — West betrekkingen werd openbaar in Madrid waar de Europese Veiligheids Konferentie gehouden werd. Men heeft negen weken over de agenda onderhandeld. Het Westen wil wel eens een boekje opendoen over menselijke rechten en Afghanistan maar de Oostelijke landen blokkeren al die pogingen en het lijkt erop dat er van die hele konferentie niets terecht gaat komen.

• De piepjonge vakvereniging in Polen behaalde een belangrijke overwinning toen het hoogste gerecht in dat land verklaarde dat de konstitutie van de vakbond geen onderwerping aan de kommunistiese partij vereiste.

• Het ruimteschip Voyager I was een biljoen mijl van huis en maakte kiekjes van Saturnus als een tourist voor het Binnenhof in Den Haag.

• In Teheran begint de lamp voorover te hangen. De regering eist nu dat alle burgers hun vreemde valuta zullen inleveren. De centen zijn nodig om invoer te bekostigen. Onderhandelingen over de Amerikaanse gegijsselden gaan nu via Algerie. In vertraagd tempo natuurlijk.

• De Engelse kranten stonden vol met geruchten over de verlovings van Prins Charles met Lady Diana Spencer. 't Zal 's tijd worden voor die jonge man. Mijn vader zei altijd dat er twee soorten mensen waren die je niet kon vertrouwen: mensen die niet voor hun dertigste jaar getrouwd waren en mensen die borreltjes dronken voor twaalf uur 's middags.

Carl D. Tuyl



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Dan zijn er ook nog fantastische koopjes als u een auto huurt op Schiphol. Als u met de KLM of CP Air vliegt, kunt u voor slechts \$145 per week uw eigen auto met onbeperkt aantal kilometers huren.

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## BIRTHS

**KOETSIER:** "From the lips of children and infants you have ordained praise" (Psalm 8:2A). With great joy, we praise the Lord of life for the safe arrival of our son, JEREMY BENJAMIN, born October 21, 1980, weighing 9 lbs. 2 oz. Proud parents: Jack and Joanne Koetsier. A dear little brother for: Jack, Jeannette, James, Maurice, Juanita and Michael.

**KOOISTRA:** With thankfulness to God, the creator, we, Joanna and Clarence, joyfully announce the birth of our son, REMKES (REMY) BERNARD, born on October 9, weighing 9 lbs. 8 oz. First grandchild for Dr. and Mrs. R. Kooistra of Waterloo, ON. Address: 1356 Burden St., Prince George, BC V2M 2J6.

**OEGEMA:** Grateful to God for this new life, we welcome into our family, PHILIP PETER, born November 10, 1980. Thankful parents are Tom and Maria (nee Hofstra). A little brother for Jeffrey, Dennis and Julia. Talbotville, ON.

**OTTEN:** Martinus and Heather thank God on the safe arrival of, JENNIFER GRACE, our first child, born November 3, 1980. Fourth grandchild of Frits and Roelie Otten and sixth grandchild of Fred (Tut) and Grace Harrison. 135 Ontario St., Georgetown, ON L7G 3L2.

**SMIT:** With great joy and thankfulness to God, our creator, we wish to announce the birth of our fourth child, a daughter, CHRISTINA LYNN, born November 6, 1980, weighing 8 lbs. 13 oz. A little sister for Judy, Natalie and Roger. Thankful parents: Jim and Alice Smit. 8 Caldwell St., St. Thomas, ON N5R 5J1.

**WIKKERINK:** John and Tina thank God for the safe arrival of their first born son, DANIEL JONATHAN, born in Henderson Hospital on November 9, 1980; weight: 7 lbs. 9 oz. Proud grandparents are: Mr. and Mrs. R. de Boer and Mr. and Mrs. John Wikkerink. R.R.#3, Hagersville, ON N0A 1H0

## MARRIAGES

**RANTER-PEARSON:** Mr. and Mrs. Henry Ranter of Woodstock, ON, are pleased to announce the forthcoming marriage of their daughter, FREDIA to PHILIP, son of Mr. and Mrs. Ron Pearson of Burgessville, ON. The wedding ceremony will take place, D.V., Friday, November 28, 1980 at 6 o'clock p.m. in the Maranatha Chr. Ref. Church of Woodstock, ON. Rev. H. Eshuis officiating. Future address: R.R.#1, Burgessville, ON N0J 1C0.

## ANNIVERSARIES

1955 1980  
With joy and thankfulness to our heavenly Father, we hope to celebrate, the Lord willing, the 25th Anniversary of our parents and grandparents,

PETER and ELLY BRANDSMA  
(nee Vander Wal)

on December 2, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in the years to come. With love and congratulations from their children and grandchildren: Ken & Elaine Van Hill; Wesley, Laura Louis & Cindy Brandsma; Cheryl, Peter Karen Brandsma Home address: General Delivery, Lethbridge, AB T1J 3Y2

With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents on November 26, 1980,

LOUIS and GRACE DEGRAAF  
(nee Visser)

With all the love and happiness they have given us we wish them many more joyous years together. Congratulations mom and dad from your children: Jack & Cathie; Leanne Rose Nancy & Ian (fiance) Monty & Julie (girlfriend) R.R.#3, Acton, ON L7J 2L9

Leeuwarden Cornwall  
1935 1980  
"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19). On December 3, 1980, the Lord willing, we hope to celebrate the 45th Wedding Anniversary of our parents, grandparents and great-grandparents,

HEDDE and BAUKJE HEIDINGA  
(nee Ferwerda)

Thank you Mom and Dad for your steadfast love and for always giving so much of yourselves. We thank God for richly supplying all your needs.

Jim & Anna Heidinga; Eddie, John, Margaret — Vars, ON  
Ann Huizinga; Carol, Terry — Cornwall, ON  
Leo & Shirley Heidinga; Hedde, Anne Marie, Lawrence — Kingston, ON  
Heine & Hennie Veerman; Mark, Paul, Andrea, Erika — Winchester Springs, ON  
Andrew Heidinga — Toronto, ON  
Norma Heidinga — Burns Lake, BC  
Ralph & Pam Huizinga — Cornwall, ON  
Richard & Rita Huizinga; Daniel — Winchester Springs, ON  
Home address: 444 Patrick St. Cornwall, ON.

1950 November 22 1980  
Middelburg Grimsby  
With praise and thanksgiving to God, we hope to celebrate the 30th Wedding Anniversary of our parents,

JOHN and DEBORAH OPTHOF  
(nee Roose)

With much love from their children: Cathy & Stuart; Daniel — Brantford John — Vinemount Bill & Karen — Fenwick Neil & Tena — Nigeria Corinne & Clarence — Hamilton Elizabeth — at home An open house will be held on November 22, 1980, in the afternoon from 2 p.m. - 5 p.m. at their home. 254 Ridge Road E., Grimsby, ON L3M 4E7.

## ANNIVERSARIES

1955 1980  
Lethbridge Grimsby  
With thankfulness to God, we celebrated the 25th Wedding Anniversary of our parents,

EVERT and TRUDY JAGT  
(nee Rozema)

on November 19, 1980.

Thankful children are:

Marie-Anna & Norman Eygenraam Troy, ON

Lorraine — at home

I Peter 5:7: "Casting all your care upon him; for he careth for you."

Home address: 349 Main St. W., Grimsby, ON L3M 1S9.

1945 November 28 1980  
With thankfulness to our God, we wish to announce the 35th Wedding Anniversary of our parents and grandparents,

ANTHONY and FREDERIKA UYL  
(nee De Joode)

Lawrence & Henny Uyl; Pamela, Karen, Timothy — Clinton, ON

Neil & Jane Gray; Andrea, Charlene — Cambridge, ON

Hans & Henny Uyl; Donovan, Deanna, Rachel — Ingersoll, ON

Andy Uyl — Clinton, ON

Freda Uyl — London, ON

Open house will be held on November 29, at 8 p.m. in the gym of the Clinton and District Christian School.

Home address: R.R.#2, Clinton, ON

## OBITUARIES

The Ladies Society, "Trust and Obey," of the Covenant Chr. Ref. Church of Woodstock, ON, expresses their sincere sympathy to Mrs. Wilma Bergman and family in the sudden loss of their husband and father,

JOHN F. BERGMAN

May our heavenly Father comfort them, knowing that he is with his Lord and Saviour.

Precious in the sight of the Lord is the death of his saints. On October 31, 1980, the Lord in his wisdom, took home, very suddenly, his child, our loving husband, father and grandfather,

RALPH BOVERHOF

at the age of 67.

He will be greatly missed by his wife, children and grandchildren:

Alice Boverhof-Hoogezand — Wellandport

John & Joanne Boverhof — Wellandport

Jennie & Sam Van Soelen — Dunnville

Stina & John DeKlerk — Dunnville

John & Shirley Boverhof — Wellandport

Henry & Sylvia Boverhof — Wellandport

Bert & Margaret Boverhof — Wellandport

Alice & John Beintema — Fort Erie

Henrietta & Dave Welbourn — Dunnville

Rudy & Debbie Boverhof — Wellandport

Jerry Boverhof & Barb (girlfriend) — Wellandport

Funeral services were held in the Riverside Chr. Ref. Church, Wellandport. The service was conducted by Rev. H. Katerburg, with text taken from Psalms 116:15.

R.R.#3, Wellandport.



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## OBITUARIES

On the Lord's Day, November 2, 1980, the Lord took to himself,

JUDITH BOLT  
(nee Jitske de Boer)

R.R.#6, Broadway Ave., Thunder Bay, ON.

Beloved wife of Izebrand Bolt — Thunder Bay and dear mother of:

Ann & John Toering — Thunder Bay

Robert & Elsie Bolt — Thunder Bay

Edward Bolt — Thunder Bay

Harold & Ann Bolt — Thunder Bay

Eunice & John Voetberg — Zeeland, MI

Susan & Len Vander Wees — Muriilo

Peter & Trina Bolt — Midland Park, N.J.

Sam & Jannie Bolt — Winsum, The Netherlands

Tiny & Bill Doppenberg — Abbotsford

Cornelius & Fenny Bolt — Maple Ridge

31 grandchildren, 3 great-grandchildren

When peace like a river, attendeth my way; When sorrow like sea billows roll; Whatever my lot, Thou hath taught me to say; it is well, it is well with my soul.

On November 4, 1980, the Lord, in his infinite wisdom, took home to eternal glory, our dearly loved husband, father and grandfather,

WILLIAM COLYN

in his 72nd year.

His favourite Psalm is our comfort, Psalm 42. "As the hart about to falter, in its trembling agony, panteth for the brooks of water, so my soul doth pant for thee" (Psalter Hymnal 74).

Annie Colyn (Teitsma)

Tini & Frank Teeuwsen

Bert & Patricia Colyn

Liz & John Van Ryn

Bill & Lida Colyn

and 14 grandchildren

Home address: 269 Lakeshore Rd., St. Catharines, ON L2M 1R9.

On Tuesday, November 4, 1980, our husband and father,

GARY KUIPER

passed away suddenly. We know that he is with Jesus and we experience God's nearness and comfort as expressed in Psalm 23.

Theresa Kuiper

Karen

Renee

Eric

Audrey

65 Elgin Dr., Brampton, ON L6Y 1A9.

We mourn in sympathy with Theresa and her children: Karen, Renee, Eric and Audrey, in the sudden loss of their husband and father and our friend,

GARY KUIPER

He will be missed by us all, but our comfort is that he will dwell in the house of the Lord forever.

Ed & Sonja Buisman

Gerry & Tina De Gier

Hank & Ann de Ruiter

Dick & Marian Haan

Ed & Shirley Straatsma

Brampton, ON

November 4, 1980.

Our sincere Christian sympathy is extended to Mrs. Hilda Mulder and her family in the recent death of,

BAUKE MULDER

For many years, Mr. Mulder was a faithful member of our choir, and there is comfort in knowing that he has joined the heavenly choir.

"... the voice I heard was like the sound of harpers playing on their harps, and they sing a new song before the throne ..." (Rev. 14: 2b, 3a).

The Choir,  
Ingersoll Chr. Ref. Church,  
Ingersoll, ON

## OBITUARIES

Suddenly the Lord took home to sing before his throne, our faithful member,

GARY KUIPER

We pray for Theresa and her children that the Lord will give them strength and comfort in this great loss of a husband and father. For the Brampton Christian Choral Society, President, Hank VanZeumeren Secretary, Tina DeGier

On November 10, 1980 our heavenly Father called home our dear husband, father and grandfather,

MAX REINDERS

at the age of 50.

Dear husband of Riek Reinders (Pieters).

Dear father and grandfather of:

Henrietta & Heinze Claus; Michael, Heather — Fordwich, ON

Keith Reinders — Calgary, AB

Ruby & Dick Klumpenhower; Bradley — Calgary, AB

Evelyn & Fred Stevens; Karen, Cindy — Nepean, ON

MaryAnn Reinders — at home Psalm 23.

R.R.#2, Moorefield, ON N0G 2K0.

Jesus has taken home our brother, brother-in-law and uncle,

MAX REINDERS

at the age of 50.

Beloved husband of Riek Reinders-Pieters.

M. Marissen-Reinders — Nieuw Lande, (NL)

E. Reinders & W. Reinders-Vos — Kitchener

G. Marissen-Reinders & W. Marissen — Hoogeveen (NL)

F. Visscher-Reinders — Drayton

F.J. Reinders & J. Reinders-Vrieling — Koekange (NL)

H. Reinders & A. Reinders-Fluit — Drayton

J. Stam-Reinders & H. Stam — Alteveer (NL)

J. Reinders & W. Reinders-Ten Oever — Emmeloord, (NL)

Nieces and nephews

May the Lord sustain Riek and her family.

November 10, 1980.

"The Council and Congregation of the Rehoboth Chr. Ref. Church of Bowmanville, ON, expresses their Christian sympathy to the family Schaafsma in the passing of their husband and father, the

REV. ARTHUR W. SCHAAFSMA

who faithfully served and built our church during its formative years from 1954 till 1959. May the Lord's sustaining grace be abundantly given to them in this time of sorrow.

Anthony De Jager, President Hank Kobes, Clerk

On Tuesday, November 4, 1980, the Lord in his infinite wisdom, called home to be with him forever, my dearly loved wife, our mother and grandmother,

JELTJE VAN DER WOUDE  
(nee van Huizen)

at the age of 77 years.

"And lo, I am with you always, to the close of the age" (Matthew: 28-20b).

Beloved wife of Roelof van der Woude — Surrey, BC

Dear mother of:

Rits & Henny van der Woude — Surrey, BC

Jenny & Fred Faber — Abbotsford, BC

George & Janet van der Woude — Surrey, BC

John & Corrie van der Woude — New Westminster, BC

Eelco & Gerda van der Woude — Edson, AB

and 19 grandchildren

The funeral service was held on November 7, 1980 in the First Chr. Ref. Church of Langley, BC. Rev. M.J. Contant and Rev. E. van der Woude officiating.

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## OBITUARIES

The consistory and congregation of the Burlington Chr. Ref. Church extends its deepest sympathy to Mrs. A.W. Schaafsma and family in the passing of their husband and father, our former beloved pastor,

REV. A.W. SCHAAFSMA

May their comfort and strength be in the Lord whom he so diligently sought to serve here in Burlington, ON. May God comfort and sustain them by his Word and Spirit. "For to me to live is Christ and to die is gain."  
Rev. J.J. Hoytema, President  
Fred R. VanderVelde, Clerk

## HELP WANTED

**HOUSEKEEPER** or Christian couple required for 54-year-old working bachelor in Oakville or surroundings. Needs constant care. Write: Mrs. Sells, 1245 Elgin Cres., Oakville, ON L6H 2J8.

**WANTED: DAIRYMAN** for large dairy operation. Experience an asset. Reference required. Reply to Box #1, Calvinist Contact, Suite 211, 10020 — 108 St., Edmonton, AB T5J 1K6.

## EMPLOY. WANTED

Married man, 21-years-old, no children, is looking for work on **dairy farm out West**. I am experienced and have dairy management. Level 1 under green certificate. Like to work with cows only. Please write to Box #4563, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Dutch girl, Christian Reformed, 20-years-old, with certificate secondary modern school, who hopes to take her certificate at the teacher training college in May '81, is looking for a job as a teacher on a Christian base school in Ontario. Contact: L.C. Roubos, Kerkeinde 29, 4254 LD Sleenwijk, Netherlands. Telephone: 01833-1778.

Man, with considerable experience in the management of Residential Construction Firms and in Industrial Inventory-control, and with many years involvement in Christian education, is looking for meaningful employment. Responsible and adaptable, I prefer the **Niagara Peninsula** but will consider other areas. Please write or phone: John Wynia, 92 Grapeview Dr., R.R.#3, St. Catharines, ON L2R 6P9. Tel: 416-682-6981.

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**CRWRC, 2850 Kalamazoo, S.E., Grand Rapids, MI 49560,**  
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## TEACHERS NEEDED

**WYOMING:** Due to unforeseen circumstances, the John Knox Christian School is in need of a **combined grade 1 and 2** teacher, to begin on or before **January 6, 1981**. Please contact the principal, S. Van Reenen for applications. John Knox Chr. School, P.O. Box 81, Wyoming, ON N0N 1T0. Telephone: 519-845-3112 (school).

**COTTAM:** Emmanuel Christian Academy, Cottam, ON requires a full-time **Administrator-Principal**. Duties to commence **January 1, 1981** or **August 1, 1981**. Send all enquiries to: Wm. Hordyk, Principal, Box 220, Cottam, ON N0R 1B0.

**THUNDER BAY:** Thunder Bay Christian School invites applications for a teaching position for **grade 7**, commencing **January 1, 1981**. Please send applications to: G.J. Grootenboer, R.R.#1, Murillo, ON P0T 2G0. Tel: 807-935-2778.

**SARNIA:** Sarnia Chr. School, 1273 Exmouth, Sarnia, ON N7S 1W9, will have a teaching position available in grade 3, preferably beginning in January, 1981. Interested parties are invited to send their applications and resumes to the school, attention: Leo Smit, principal.

## BUSINESS

## INTERESTED IN COMING TO ALBERTA?

Good farming and business opportunities in Ponoka. Contact: Ponoka Christian Reformed people who wish to establish a new CR church in Ponoka. Phone: (403) 783-2111 or (403) 783-2605.

## PERSONAL

Bachelor, 28, seeks other bachelor to share apartment in Burlington. Call Andy, (416) 639-2093 after 5 p.m.

## HELP WANTED

# The Ontario Alliance of Christian Schools

invites applications for the position of

## EDUCATION COORDINATOR

This part-time position will require a person with considerable teaching and administrative experience at the elementary level in the Christians schools in Ontario.

Inquiries and applications should be sent to O.A.C.S. Executive Director:

**Mr. A. Guldmond, 547 West 5th Street,**  
**Hamilton, Ontario L9C 3P7.**



# A different kind of bank

by John Kerssies

Rev. Kerssies is a minister in Sarnia and member of the Volunteer Resource Bank Committee.

Agendas and Acts of Synod have never been best-sellers and probably never will be. Neither are these documents the most read among people

within our churches. In fact, even in many consistory rooms they become dust collectors. So if you have never heard or read anything about the Volunteer Resource Bank of the Christian Reformed Church, I cannot blame you.

In 1977, Synod of the Christian Reformed Church appointed a "Service Committee for Use of Members' Gifts,"

with a mandate to encourage the churches to make maximum use of the gifts of all members. In 1979 this Committee reported that "Reflection on the mandate to us by Synod of 1977 has led us to come to Synod of 1979 with a proposal to develop a Volunteer Resource Bank which matches the abilities of volunteers with denominational needs." (See Acts of Synod 1979, p. 512). The Synod of 1979 agreed with this Committee's sentiments and created the function of a Volunteer Coordinator to be selected by the above-mentioned Committee. In 1979 a committee of four was appointed to fulfill Synod's mandate, now expanded to six.

Since its appointment in the fall of 1979 this Volunteer Resource Bank Committee has encouraged churches to appoint local contact persons. Furthermore, it has prepared the necessary forms to record information about volunteers, and it has contacted boards, agencies, classes and churches about this volunteer program.

is gratifying and even somewhat surprising to see many young people and young couples who desire to volunteer in some area of the denomination.

What kinds of abilities are needed? Many kinds. Volunteer opportunities are not limited to what at times has been erroneously labelled as "spiritual work." For example, a carpenter may be willing to spend his vacation or spare time to help construct a church building for a small congregation. A plumber may want to spend some time on some mission field where his services are needed.

Simply stated, the challenging task of the Bank is "to bring together the members of the CRC who desire to volunteer their time and skills with boards, agencies, churches, and organizations of the CRC which need and can make effective use of the services of these volunteers (Acts of Synod 1979, p. 48). Thus the Committee has a two-pronged task: 1. to develop a bank of volunteers, and 2. to find out what the needs of the agencies and boards are.

Then comes the real challenge of bringing these two together. For example, a couple from Western Michigan through our Bank was brought into contact with the Gary Christian Center in Gary, Mississippi, for volunteer ser-

vices. Another Michigan couple has been "matched" with the Rehoboth Christian Center in New Mexico. The above-mentioned Christian Center in Gary has contacted the Bank for volunteers to engineer a complete water system in its Center. Some names have been forwarded as possible volunteers.

The Committee is tremendously encouraged by the response it has received so far and hopes that the concept of volunteering will snowball within the denomination. In fact, when you think about it, the whole idea is rather revolutionary. It goes against the spirit of the times. It places the emphasis not on getting and receiving, but rather on giving and sharing, helping and serving. Though it may be against the spirit of the times, it is right in line with the Spirit of Christ, who encourages us "by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Romans 12:1).

Maybe you want to share in this "worship." Or perhaps you are a board member of some organization which could well use the services of such volunteers. Be sure to contact the Volunteer Bureau Bank, c/o Christian Reformed Church offices, Box 5070, Burlington, Ontario L7R3Y8.

## Events

### NETHERLANDS REFORMED CONGREGATION

The Netherlands Reformed Congregation Choir of St. Catharines recently produced a record for the benefit of their Christian School Fund, entitled,

#### AMID THE THRONING WORSHIPPERS.

The selections are Psalms, Psalters and other pieces and include violin solos. Some are also "in het Hollands."

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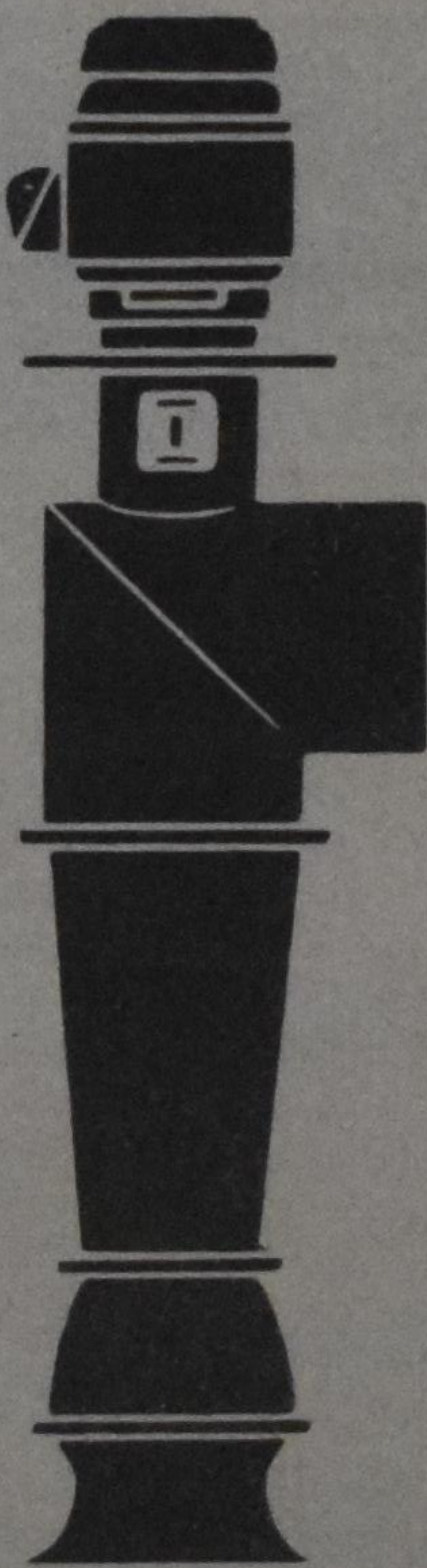


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Presently this Committee has on file the names of many volunteers from the USA and Canada (and their number is increasing week by week), who have offered their services, their time and involvement in some area of Christian work. It

## Miscellaneous



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EVENTS

World Alliance meets in 1982

The World Alliance of Reformed Churches, which has 147 member communions in 78 countries, is planning to meet in Ottawa, ON, August 17 to 26, 1982. Provision will be made for full participation of women, youth and minority churches in all facets of the program of the Council meeting in Canada's capital.

The Presbyterian Church in Canada and the United Church of Canada, are members of the Alliance.

Christian Zionists back Israel's Jerusalem claims

JERUSALEM (EP via RNS) — A large group of evangelical Christians from abroad joined thousands of Israelis in a march through Jerusalem in support of the city's status as Israel's capital. Between 800 and 1,000 self-described "Christian Zionists" from 20 countries tapped tambourines and held aloft banners bearing biblical verses testifying to Jerusalem's sanctity and its links with the Jewish people.

The group organized by the Rev. Jan van der Hoeven, a Dutch-born self-described "Bible-believing Christian" who has lived in Jerusalem for more than a decade, had convened a seven-day international assembly to celebrate the Jewish Feast of the Tabernacles and establish a "Christian Embassy" in Jerusalem. The march on September 30 was seen here as a sign of support for a new law formalizing Israel's annexation of Arab East Jerusalem, captured from Jordan in 1967, and declaring the once-divided city the nation's "united and eternal" capital.

SHARE YOUR HAPPY EVENTS WITH OUR C.C. READERS!

The Association for Substitute Family Living which operates

*Homestead*

cordially invites you to attend the Second Annual General meeting **Wednesday, November 19, 1980** at 8:00, the Lord willing, **First Christian Reformed Church** 181 Charlton Ave. W., Hamilton, Ontario. Special guest **Rev. Dr. Peter Van Katwijk** director Cambridge Interfaith Pastoral Counseling Centre topic: Christianity and mental health.

H.D.C.H. and S.D.C.H.

6th annual fund raising dinner

**Saturday, December 6, 1980**

Dinner at 6:30 p.m. to be held at the school.  
Entertainment, Hamilton Concert Band.  
**COME AND JOIN US.**

Tickets available at the school office till Dec. 2.  
Phone **389-3119**.

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LET'S PLAY CHESS

Editor: Pete Layer

BY CORRESPONDENCE 1981

Eight contestants have entered the ninth Calvinist Contact Chess championship. All of the contestants will play the number of games they requested. The three players with the best percentage points may advance to the finals if they wish. Each contestant will receive at least one personal score sheet for each game and one extra game score sheet for each game he is White.

The contestants are: K. Amsinga, Strathroy, ON; M. Apitius, Mississauga, ON; W.L. Boer, Simcoe, ON; H. Brouwer, Saanichton, BC; P. Buist, Burlington, ON; A. De Weerd, Weyburn, SK; P.W. Lamain, Trenton, ON; and G. Otten, Beamsville, ON

The rules are as close as possible to over-the-board chess.

1. Once a legal move has been made (sent) on the game score sheet, it cannot be changed.

2. You must send a move within 2 days of receiving your opponent's move. If you cannot because of holidays or illness, etc., send a note instead. Any complaints regarding breaking of this rule must be accompanied by the postmark date and actual received date of four consecutive moves, and a copy of the game sheet. If there is sufficient evidence of tardiness, the game will be defaulted.

3. The winner notifies me with the game sheet included. If it is a drawn game, White should write.

4. You may consult any book, but no other person.

5. Use standard English notation. If your moves are ambiguous, your opponent may legally interpret the move his way.

6. Tie-breaking will be decided on the least number of moves played in all games.

7. Games not finished by June 30, 1982 will be judged.

8. If you and your opponents wish to use other methods to indicate your moves, you may do so. However, I have seen from previous years that disagreements are more likely to develop.

Hope you all have a good time with the 1981 Correspondence Games!

Grande Prairie — LaGlace CRC will celebrate its



*25th Anniversary*  
on December 5, & 7,



with a banquet on Friday evening and special worship services on Sunday. All former members are cordially invited to join us in fellowship and thanksgiving

Grace Christian Reformed Church  
Cobourg, Ontario

*25th Anniversary Celebration*

**January 17th and 18th, 1981**

We invite all former members and friends to join us in our celebration: On Saturday, January 17, at 7:30 p.m., in Cobourg District Collegiate Institute, East (235 King St. E.), and on Sunday, January 18, at 10:00 a.m. in Grace Christian Reformed Church, Cobourg (King St. E.), for a special worship service. Anyone who will require billeting, please call or write:

**Mr. and Mrs. Ed Van Egmond,**  
R.R.#5, Colborne, ON K0K 1S0. Phone: 1-416-344-7767.

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Alexandra Presbyterian Church  
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Tickets available at the door.

**\$3.00 Adults — \$2.00 Senior citizens and students**



Calendar Of Events

Ontario

- Sept. 24- Clinton: Focus on the Family film series in the Clinton District Chr. School, Princess St.  
Dec. 3- Focus on the Family film series to be shown at the Maranatha Chr. Ref. Church of York, ON. Tuesday nights at 8:00.  
Nov. 4- Annual Bazaar at the John Knox Chr. School in Clarkson, ON. Starting at 12:30 p.m.  
Dec. 16- Organ recital by John Vandertuin, Alexandra Presb. Church, Brantford, 8:00 p.m.  
Nov. 29- Fryske Preek, Jarvis, Chr. Ref. Church at 8:00 p.m., Ds. J. Hellinga officiating.  
Nov. 30- 6th Annual Fund Raising Dinner, at 6:30 p.m., Hamilton District Chr. High School.  
Dec. 6- Brampton Christian Choral Society presents the Christmas Cantata "The Eternal Light" by H.A. Matthews, Trinity Chr. Ref. Church of St. Catharines at 8:00 p.m.  
Dec. 14- Brampton Christian Choral Society presents the Christmas Cantata "The Eternal Light" by H.A. Matthews in the Second Chr. Ref. Church, Steeles Ave., Brampton at 8:00 p.m.  
Dec. 21- Ambassadors in Concert

**Hamilton:** St. John's Presbyterian Church (Main St.) Nov. 28 at 8:00 p.m.

**Christmas Concerts**  
With Choirs, Brass, Band, Orchestra under the direction of Leendert Kooll:  
**St. Catharines — Dec. 13:** St. Thomas Anglican Church, Ontario St. Also with organist, Andre Knevel.  
**Bowmanville — Dec. 20:** Rehoboth Chr. Ref. Church, Scuggog St.  
**Willowdale — Dec. 26:** (Boxing day). Willowdale United Church, Kenneth Ave.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Nov. 28	Wed. Nov. 26	Fri. Nov. 21-10a.m.	Thurs. Nov. 20-10a.m.
Fri. Dec. 5	Wed. Dec. 3	Fri. Nov. 28-10a.m.	Thurs. Nov. 27-10a.m.
Fri. Dec. 12	Wed. Dec. 10	Fri. Dec. 5-10a.m.	Thurs. Dec. 4-10a.m.



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Bible study

Questions Christians ask

Beyond Doubt: A Devotional Response to Questions of Faith by Cornelius Plantinga, Jr., published by Board of Publications of the Christian Reformed Church, Grand Rapids, MI, 1980; 246 pp., paperback. Reviewed by W. Stanford Reid, Guelph, ON.

The author explains in his preface that this is the second year course in the Truth for Life division of the adult curriculum of the Christian Reformed Church's Education Department. It consists of 150 meditations with about 100 questions and answers. The material is divided into six units of three to eight weeks each and deals with the traditional areas of theological study: doctrines of God, man, Christ, salvation, church and last things. Each week within a unit has five meditations and a number of Postscript questions, the answers appearing in the leader's guide. Each meditation has at its head, a biblical text, a short passage from a Reformed confession and closes with a prayer, hymn or poem. There is no attempt to go into technical and controversial theological matters, but the whole is planned on the basis of questions which are being asked today concerning the Christian faith, such as: "How do we come to know God?" "What is God like?" and "Why pray?" Each meditation is written in simple clear English, without any use of jargon or obscure catch phrases. This book should be of very great use to adult study groups. It is not only well written, but also well produced with illustrations by Paul Stoub who undoubtedly conveys in his pictures, the devotional feeling and attitudes which the work seeks to bring forth. The leader's guide is well-written and should prove very valuable to the person leading the study, as it provides most of the material, apart from the Bible itself, which the leader would require.

The family

Aspects of Christian parenting

Parenting with Love and Limits and You Can Be a Better Parent by Bruce Narramore; published by Zondervan Publishing House, Grand Rapids, MI, 1979; in Canada: R.G. Mitchell, Willowdale, ON; hardcover, 176 pp., \$6.95 and 134 pp., \$3.95, respectively. Reviewed by Hank VanDooren, Burlington, ON.

In the preface, the author boldly states his design for the book as an attempt to discover the biblical model for parent-child interaction, and to identify the basic issues of parenting. The author wishes to respond to the confusion of parents today, and he promises that his book will make them less susceptible to dubious and conflicting advice from the self-help books. Actually while Narramore does sound a bit pretentious in his opening remarks, he is to be congratulated for his good ability to clarify many of the issues from a biblical perspective. Parenting is described as much more than a mechanical process of raising children. It is a God-glorifying activity in which Christian parents may participate through grace. Narramore comes down hard on permissiveness, and he encourages parents to be strict but fair. A chapter is devoted to each of the three important facets of the parenting role: providing, training, and correcting. All of these are to be discharged in an attitude of love and concern for the child as image-bearer. As parents we must reflect God's own attitude towards us as being "highly significant, deeply fallen, and greatly loved." Narramore's chapter on "A Child's View of God" leaves me with a few questions. The hidden premise seems to be that our effectiveness in raising our children may determine how they will view God. This not only places an

Continued on page 19

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Aspects of Christian parenting cont...

unrealistic expectation on the parents, but it also comes close to distorting the essence of God's covenant relationship with his people, and how he first chose them without consideration of personal merit and effort.

The final chapters of the book touch on advice to parents on how to separate the wheat from the chaff of Christian self-help books. Narramore implies that it is too easy, as well as dangerous, to consider advice on parenting as a matter of Christian writers versus non-Christian writers. Some of the Christian guide books have compromised with dubious views of human nature (such as the behaviouristic view).

The question of the usefulness of some of the non-Christian writers was raised in earlier chapters where Ginott *Between Parent and Child*, Dreikurs, *Children the Challenge* and Gordon, *Parent Effectiveness Training* were identified as having good insights, but ultimately unsatisfactory because of their disregard of the authority which God delegates to parents.

This book makes for thoughtful reading, and it reminds the parents of the awesomeness as well as the real satisfaction in being given the responsibility of raising children

*You Can Be a Better Parent* is a workbook for parents to accompany the first book. In making the assumption the "good parents don't just happen," Narramore has offered a way of putting into practice some of the

principles outlined in the first book. I happen to have a bias against self-help manuals and neat exercises which will improve your parenting skills. Narramore's workbook helps to remove some of that bias.

*You Can Be a Better Parent* can be used as a part of a study group or even in the husband/wife relationship. If it is used properly it should improve the self-awareness of parents and the awareness of the uniqueness of their God-entrusted children.

Narramore attempts to develop these insights in the context of the Bible, and several exercises are designed to direct the reader to contemplate particular Bible passages.

By far the strongest of the sixteen short chapters or lessons is chapter 4 which deals with family leadership. Here he does an excellent job of illustrating the efficacy of a style of leadership labelled "loving authority" which has fewer drawbacks than either the "authoritarian" or "permissive leadership" styles.

This workbook is highly recommended as a companion to *Parenting with Love and Limits*. It would be interesting to hear from people who have actually tried this workbook in the framework of a study/discussion group.

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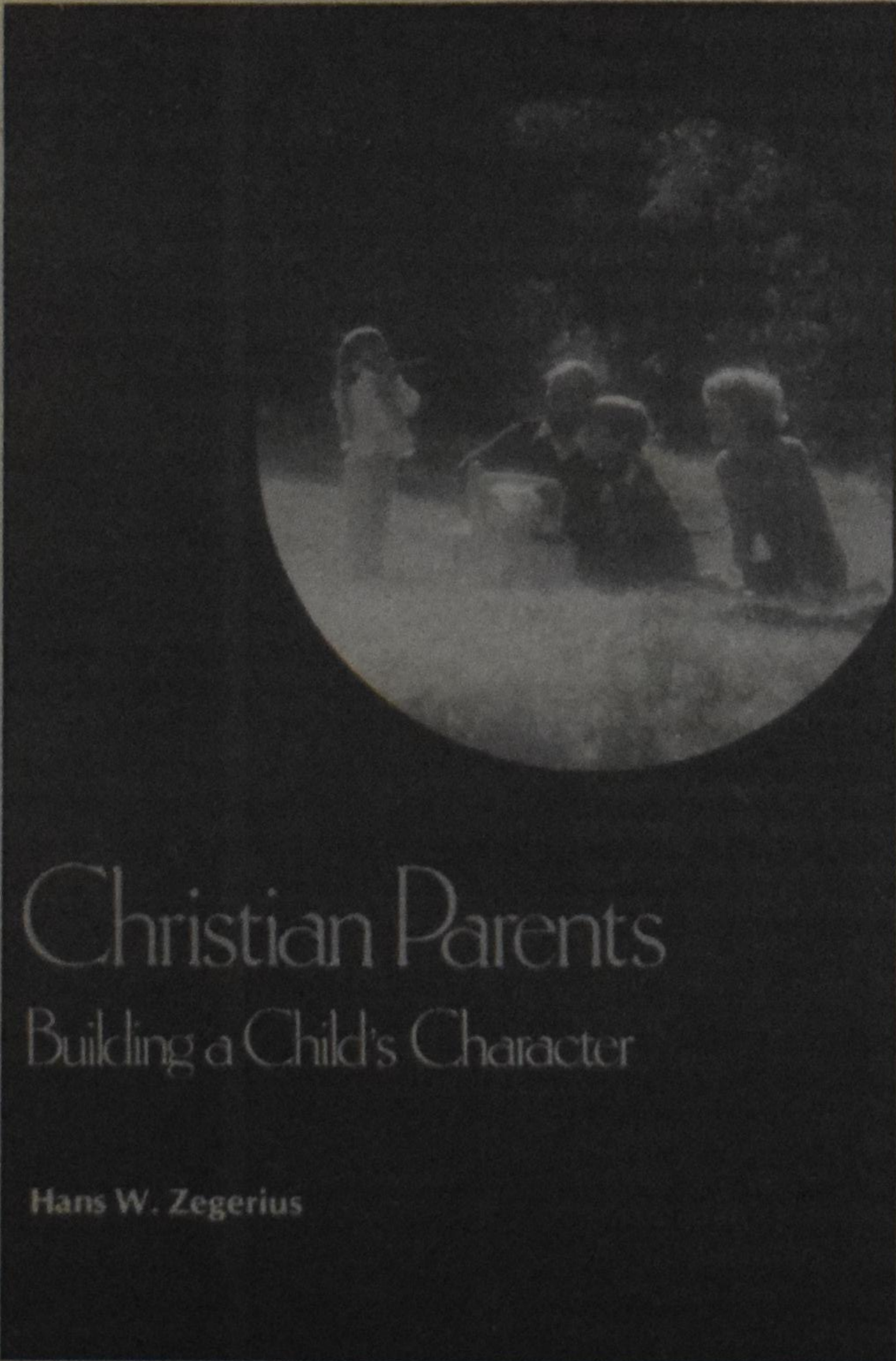
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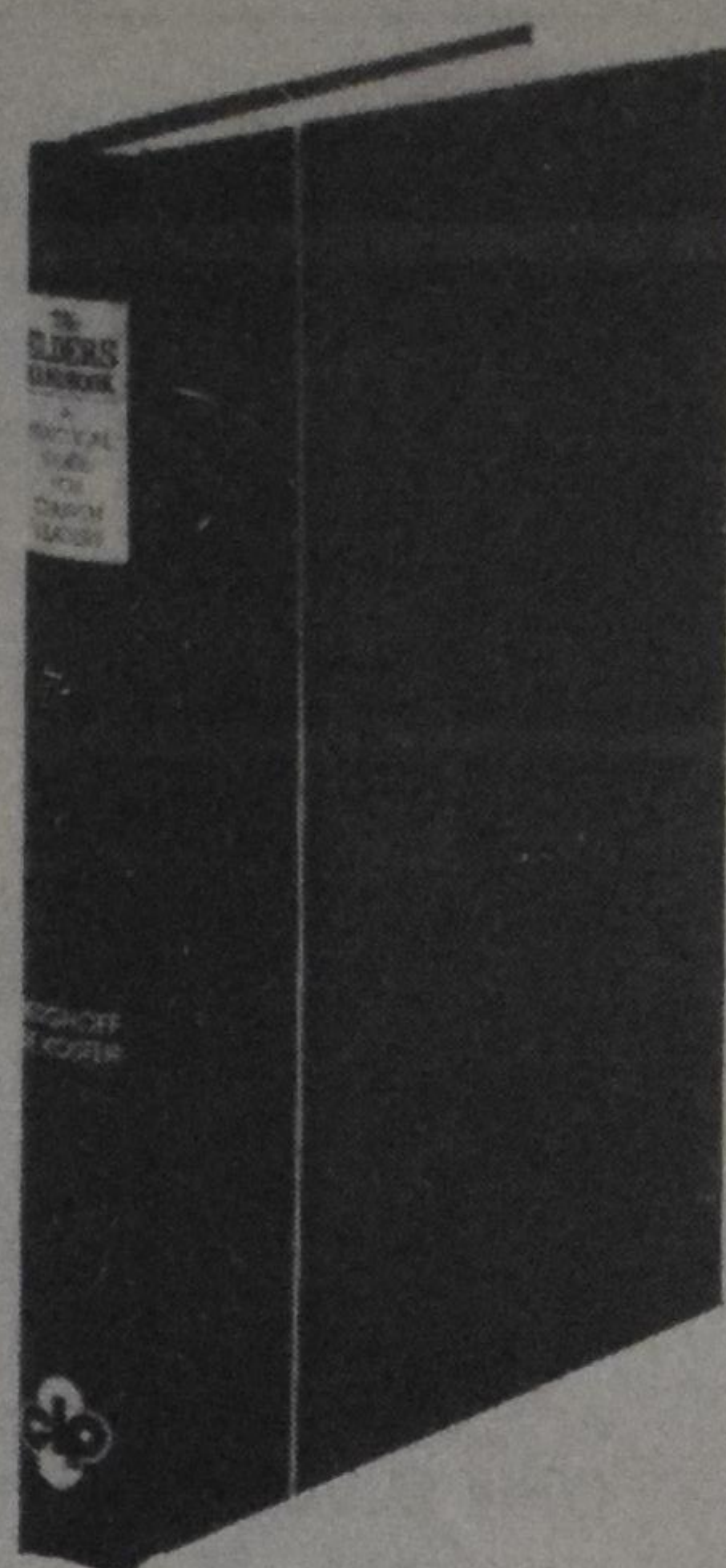
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